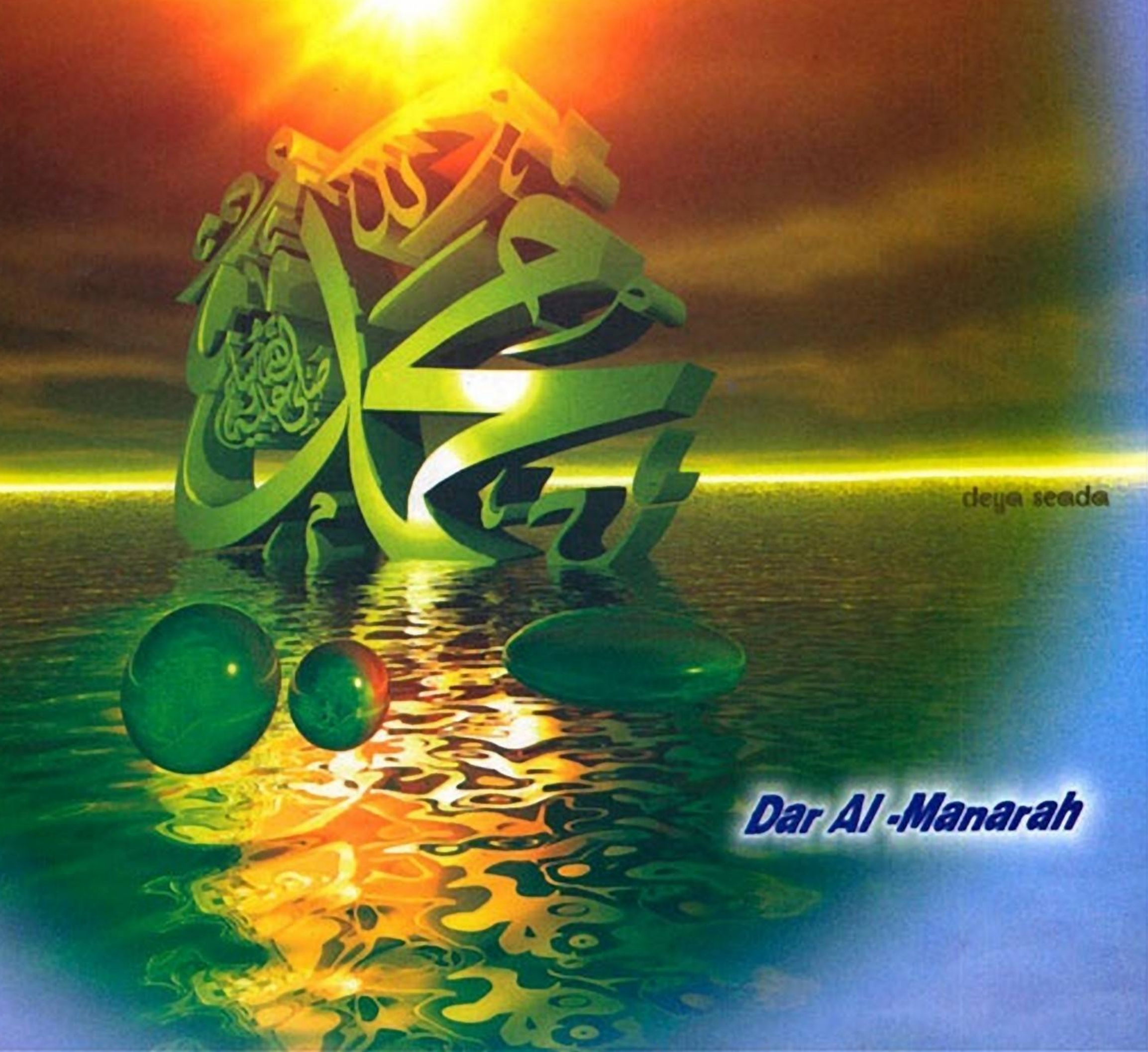
THE CHARACTERISTICS OF PROPHET MUHAMMED

(may the peace and blessings of upon him)

by: Imam At Tirmidhi





Dar Al -Manarah

The Characteristics of Prophet Muhammed

(may the peace and blessings of Allah be upon him).

by

Imam Abi Iassa Muhammed At Tirmidhi.

الشمائل المحمدية

للإمام الترمزي

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Publisher's Note

All Praise is due to Allah and much peace and many blessings be upon the Messenger of Allah, his family, his companions, his followers and those who disseminate his call until the Day of Judgment.

One of the aims of **Dar Al-Manarah** is to explain Islam and its message to the peoples of the world; as Islam is the final message of Allah to mankind. This message was brought over by all the Prophets and Messengers. It is a belief and a special way of life to be emulated by the individual and the whole community.

Since the elements of Islam and its doctrines, concerning belief, ethics and conduct may not be fully known; **Dar Al-Manarah** thought that translating and publishing this book to acquaint with the bases of *Tawheed* (Islamic Monotheism).

We would like to thank **Bahaa Addiin Ibrahim Ahmed Shalaby** for his efforts in translating and revising this work. Great appreciation is due also to **Selma Cook**, our respected editor, under whose guidance and supervision the subject matter took proper form.

Finally, all Praise and Thanks are due to Allah, Most High.

Dar Al-Manarah Director
M. `Uthman

The science of Hadith:

A saying of the Prophet (peace and blessings of Allah be upon him)is based on two things , namely Isnad and Matan. These refer to an unbroken chain of reporters and indisputable wording of its text .A reporter of a saying of the Prophet must relate the saying in a precise manner directly or through a number of intermediaries back to the Prophet himself. The last reporter has the responsibility to connect and co-relate the saying with its first reporter, who should confirm that he himself heard the Prophet speak on the subject and repeat the precise words which he heard from the Prophet's lips. This arrangement is called Isnad`. Its importance is obvious and there is no need to elucidate, for, in the absence of such a strict and clear cut arrangement, any one could attribute anything to the Prophet (peace and blessings of Allah be upon him). It is a singularly notable virtue of islam that the protection of its Holy Book,the Qur`an, which is vouchsafed by Allah Himself, its followers have employed every human means possible to ensure that the sayings of their Prophet are preserved in their pristine purity . No other people have thought of,, much less attempted to undertake such a rigorous exercise with regard to the sayings and doings of their respective prophets. On the other hand it can be claimed that Muslims have have made all efforts to put the sayings of the prophet beyond doubt through the application of isnad. The system has been developed into a separate discipline in itself and named Asma-ur-Rijal (Names of the people). It deals with life, history, character and qualities with particular reference to memory, sense of discipline (self –control) and standard of righteousness

(Taqwa) of the persons who have reported to us the sayings of the Prophet (peace and blessings of Allah be upon him). The number of such persons is as high as 50,000 (fifty thousand). Not content with this labour of love, another distinct discipline was introduced to critically examine the merits of each and every one of the 50,000 reporters .This is known as jirah o-Ta`deel. Every reporter had to pass through a very penetrating and comprehensive analysis and severe judgement without fear or favour. Questions and counter questions were framed and posed against each possible answer and justification were also offered on their behalf. The two disciplines mentioned above secure and strengthen the historical status of Hadith. In addition, another branch of science was founded under the name of istalahat –ul-Hadith. It is concerned with the text of the Hadith and its purpose is to classify and categorize Hadith into different grades,known as marfoo muttasil (agreed) , munqatah or munfassil (cut off), manqfoo (not right up to the Prophet)

with full arguments for the proposed classification. It makes the position and purpose of a saying clear in the light of a complete history of its narration and a penetrating and illuminating examination of its content. .The above system of narration of Isnad (References) and scrutiny of Matan (text) may be summed up as the enumeration of sources and cognisance of the real meaning and significance of a particular saying. The reference to sources supply all possible and relevant information regarding the reporters of a saying and the cognisance sheds light on all possible angles and aspects of a saying. The accuracy of references is a matter of memory. The stronger the memory, the stronger the

links. Cognisancey depends on the power of intellect ,understanding, erudition, education and the ability to penetrate into the depth of the text to ascertain its meaning and significance. By the grace of Allah, the beginning of Islam is embedded in the narrations of Hadith. The noble companions of the Prophet Muhammad (peace and blessings of Allah be upon him) not only narrated the sayings of the Prophet but also conveyed them to others. It is from Allah that they were blessed with strong retentive memories. Moreover there was nothing present in their midst as to interfere with their work; that is, life and society were simple, free of stress and strain. In short, there existed a nomadic and unobtrusive style of living. There were hardly any worries to detract their minds. They used to listen to the sayings with their full attention and imbibe in their hearts and minds the lessons thereof . They committed to memory what they heard or saw. In addition, the purity of their hearts and devotion of their souls, was so great and was a result of close companionship with the Prophet and made it easy for them to preserve and consolidate their experiences in the truest sense..More important than anything else, was their will to act instantly and without question on the instructions and teachings contained in the sayings of the Messenger of Allah (peace and blessings of Allah be upon him). So they not only remembered what they heard but made it a part of their life and assimilated it firmly. Hence there were so many factors to enable the companions to remember their observations and report them correctly. As stated above, Hadith had become in fact a part of their lives, hence there was no question of their omitting to remember it. This particular period was the

period of remembering Hadith by heart. .Allah in His great Mercy had chosen a class of people to be the comanions of His Prophet whose integrity, honesty, chastity and morality were beyond doubt. They learnt the doctrine of Islam from the Prophet himself and conveyed it. It is how the system of narration gained strength . Companions narrated Hadith from the Prophet and the followers of the companions handed it down to those who came after them . Hence what was first enshrined in the hearts of the people was then transformed and preserved in books. .This period was the period pertaining to collection and codification of Hadith in book form. This age produced illustrious scholars and Imams who compiled books of Hadith which were sub-divided into different kinds, namely (containing all the chapters) (Masaneed)containing all the {Isnad), and parts. Since that time it has become compulsory to cite references from books and not to quote them from memory because after the compilation of books, dependence on memory lessened and it consequently fell into disuse; secondly, in the presence of books, citations from memory would be of little merit, it is now left to us to follow what is given in the books, namely , to practise taqleed because it is not coined Hadith nor can we introduce extraneous matters into it. As explained in the beginning, the art of narration stems from memory and when memory became weakened because of less and less dependence on it, we have to accept and follow what can be had from books.

The second part of the foundation of Hadith is the understanding of the full meaning of its text in all its possible aspects. It requires a great amount of patience

to fathom first the intention and then to elaborate and elucidate the realities and truths behind that intention; to find out the purpose for which a Hadith came into existence. Later to observe the virtues thereof, that is the real purpose of the Hadith. This task has led to hundreds of exercises in matters of interpretation, induction and deduction of innumerable matters from Hadith. .The art of application of principles of Hadith to the problems of life is known as Ihtihad and istimbat, which are ,terms in Fiqah.

The secrets and realities behind a Hadith is a different sector which is known as Asrar-Id-Deen or the clues to the way of religion.

The exercises in induction and deduction from the meanings of Hadith were so extensive, as well as intensive that the remotest possibilities that could be thought of were considered and pronounced in the light of the meanings of Hadith. It has given us fiqah with the help of which we have been able to conduct all our affairs, mundane as well as spiritual and shall continue to do so in the future as well.

As happened with narrations, similar phenomenon came into existence in cognizance, that is, the less and less use of the two, made them to give way to the need to follow more and more the written word and to seek guidance from past masters and their stupendous works. It is not something superficial but natural that the disuse of a thing makes it diminish and the frequent use of a thing brings it to the forefront. It is but natural that now we should wholly and solely depend on the words and works of the old masters to find out the solution to our problems. As we have said they left no

subject under the sun from their comprehensive and commendable survey and exercise. It is something in the nature of things and there is no need to be apologetic about it.

As discussed above, religion is based on narration and (cognizance) of Hadith. As far as narration is concerned, religion is perfect as nothing which could be required is wanting, similarly thanks to the tireless efforts of the scholars of the glorious epochs of the past , no religious problem has been left out of consideration and no solutions are wanting. We have to apply our minds diligently to the books to inter-relate the questions at hand, and trace the answers.

Preservation of Hadith :

Hadith in the religious sense stands for the report of actions or approval or disapproval of the Prophet (peace and blessings of Allah be upon him) has always been a subject of keen interest for the Muslims since the time of the Prophet (peace and blessings of Allah be upon him).His companions who were mostly Arabs, had wonderful memories, could retain whatever they saw or heard from the Prophet. In view of the basic importance of Allah's Messenger's acts and deeds, his commands, prohibitions and meaningful silences were recorded by some of the Muslims during his lifetime. Abdullah bin Amr bin al-As (Allah be pleased with him) recorded thousands of the Prophet's sayings in Sahifa which goes down in history as Sahifa as-Sadiqa. Ali (Allah be pleased with him) had another Sahifa which contained certain laws. Al-Qadaya Jabir bin Abdullah (Allah be pleased with him) had another Sahifa later referred to by

Qatada Abdullah bin Abbas is reported to have collected traditions in more than one book. Again the Sahifa of Hammam bin Munabbin is recognized as being based on the writings of Abu Hurairah (Allah be pleased with him). Then there were collections of Ahadith of Rafi bin Khadij, Samura bin jundab and Abdullah bin Masud (Allah be pleased with them). These are the blessed names of some of those companions who kept a record of the Prophet's sayings and discourses, judgments and verdicts, different issues, actions and deeds in all sets of circumstances.

The study of the records of ahadith and the life history of those who maintained them, proves beyond any shadow of doubt that the preservation of Hadith was not an after –thought, conceived long after the death of the Prophet (Peace and blessings of Allah be upon him). The practice of recording ahadith was started in earnest during the lifetime of the Prophet (peace and blessings of Allah be upon him) and this task was done by his noble companions with a keen sense of devotion.

A certain Malik and his wife were very devout Madinite Muslims. On the arrival of The Prophet (peace and blessings of Allah be upon him) in their town, they offered their young son Anas, , to be a personal servant for him. For almost a decade, Anas lived day and night with him.. The boy was very intelligent, and had also learnt reading and writing, thanks probably to the battle of Badr when the Prophet (peace and blessings of Allah be upon him) asked the prisoners of war to ransom their persons by service, namely teaching ten boys each to read and write. Anyhow, Anas

(Allah be pleased with him) says:Every now and then I took down in note form interesting points from what the Prophet (peace and blessings of Allah be upon him)said in his discourses and other occasions of conversation and I used to read these notes with the Prophet (peace and blessings of Allah be upon him) whenever I found him at leisure, and after he had corrected them, I made a fair copy of them for my own records. In fact he accumulated a large roll of such notes, and in his later life he used to show it to his curious pupils, who flocked to listen to the Hadith from him.

Abdullah ibn Amr ibn al-As (Allah be pleased with him) has another instance to tell what happened to him: One day I said to the Prophet (peace and blessings of Allah be upon him)::O Messenger of Allah , you say many nice things in your sermons, ,but with the lapse of time I forget many of their details. The Prophet (peace and blessings of Allah be upon him) replied: Take help from your right hand, meaning that I should write. I dared not take notes of the Hadith before, but ever since I have tried to record all that interested me from the sayings and doing of the Prophet. This compilation was named by the author as Sahifa Sadiqa and it was passed on as a valuable legacy from the ancestors to their descendants.

This and several other instances refer to how the Hadith were recorded in the very lifetime of the Prophet (peace and blessings of Allah be upon him) by the people who had first –hand knowledge.

There is another category in which we find first-hand testimony, and this is when the companions of the Prophet write or dictate their memories after his death

(peace and blessings of Allah be upon him), when apparently there was an increasing demand for such literature.

Thus we have the memories of A'isha (a wife of the Prophet), Abdullah Ibn Masud, Ibn Abbas, Ibn Umar, Abu Hurairah (Allah be pleased with them), and many others. There are cases when the memories of different companions were prepared under the auspices of the government.

The efforts made at the time of the Prophet (peace and blessings of Allah be upon him) and his companions were compounded by Imam Ibn Hanbal , Imam Bukari, Imam Muslim ect ….

Thus, there is no missing link. In the traditions of the Prophet (peace and blessings be upon him) he warned against reporting forged traditions. He said that whosoever attributes to him anything which was not said by him, his resting place shall be in Hell. The Prophet (peace and blessings of Allah be upon him)said : Be on your guard about traditions from me, except what you know, for he who tells a lie about me deliberately will certainly come to his abode in Hell.

Of course the intellectual capacities of the different companions of the Prophet (peace and blessings of Allah be upon him), the circumstances and the context of different traditions and many other factors are of great scientific importance, but for them we have a special science called Usul Hadith wa Rijal, which gives full guidance in this respect . We are not concerned with it here. What we want is to show that a large part of the words and deeds of the Prophet of Islam (peace and blessings of Allah be upon him) were

not recorded, as is sometimes supposed, several centuries after his death but during his own lifetime and by those who had first –hand knowledge of the related facts. These first –hand records have come down to us in a trustworthy manner.

No doubt , the personal element in oral transmission has its own importance and merit; a trustworthy and learned witness personally testifying that (I saw this or that)has an undeniably far superior and weightier reason to be believed than any written record which is obviously subject to falsification and other less reprehensible modifications and mistakes on the part of the copyist. Had the Islamic tradition remained only orally transmitted, it would not in the least have diminished its credibility .

However, as we have seen, the traditions of the Prophet of Islam (peace and blessings of Allah be upon him) have been doubly fortunate, in that they have been recorded to a large extent in black and white by witnesses who had a first–hand knowledge of the related facts combined with personal elements in the manner of transmission which have been based on Islam.

The Criteria for Accepting the Veracity of a Hadith

Side by side with the collection of ahadith was their critical scrutiny, so that the geriuine traditions may be sifted from the false ones . Mr. Muhammad Asad, a renowned Muslim Scholar, in his book entitled Islam at the crossroads writes:

The fact that there were numberless spurious ahadith did not in the least escape the attention of the Muhadditthun, as European critical science of Hadith

was initiated by the necessity of discerning between the authentic and the spurious, and the very Imams Bukhari and Muslim, not to mention the lesser traditionists, are direct products of this critical attitude. The existence, therefore, of false ahadith does not prove anything against the system of hadith as a whole (1) Muhammad Asad, 'Islam at the crossroads', p.p .127,128}. The traditionists and the jurists have formulated sound principles in the light of which the genuiness of the Hadith can be fully established. These principles relate to both parts of the Hadith: Isnad (chain of transmission) and Matn (text). The trustworthiness of those through whom the Hadith is transmitted i.e. Isnad can be reliably judged with the help of Asma ar –Rijal , a science which critically scrutinizes the narrators of the ahadith. Those who understood this work showed perfect impartiality in recording the details of their lives. Similarly , laws were also framed to test the genuineness of text (matn). The reliability of a narrator may be taken as external evidence for establishing the authenticity of a Hadith. A hadith which withstands this thorough search and scrutiny and is proven to be authentic, is part and parcel of Divine injunctions and binding on a believer to follow. The unblemished character of the narrator (ar-Rawi)is a condition to the acceptance of a tradition as genuine. For this purpose, occupation, honesty and particularly the reliability of his memory had to be studied. Not only should his memory be good but it must have the power of relation which implies also that he should have properly heard the words of the speaker, understood their meaning and reproduced them with accuracy at the time of narration. He should

be a man of learning .He should not have committed any crime,told a lie ,given false evidence, and should not be guilty of carelessness or indifference. His religious beliefs and learning should be understood, his piety, impartiality and truthfulness considered, before accepting what he says .This sort of critical examination of the authorities is known as 'Jarh wat-ta`dil.' Jarh is the process by which a witness is declared unreliable while ta`dill is the process by which he is declared reliable.

Thousands of traditionists (Muhaddithin) spent their lives in gathering every detail of the lives the transmitters of traditions about the Prophet (peace and blessings of Allah be upon him). Due to their painstaking researches, the science of Asma ar- Rijal developed to such an extent that through it, one can learn about the lives of at least 100,000 persons involved in reporting ahadith.

Sometimes the chain of authorities may be complete and yet on account of non-satisfaction of the condition laid down for narrators the tradition may be rejected. A tradition which is contradictory to the text of the Qur`an, or violating a well-known tradition, or is something repudiated by the companions, will not be accepted. There is another very important test whereby the authenticity of a Hadith may be judged, and it is the test where the application was commanded by the Prophet (peace and blessings of Allah be upon him)himself. "Tthere will be narrators," the Prophet (peace and blessings of Allah be upon him)is reported to have said, "reporting hadith from me, so judge by the Qur`an: if a report agrees with the Qur`an, accept it, if otherwise, reject it." As already stated, hadith is but an explanation and interpretation of the Qur`an and hence

the Qur`an must have precedence over the Hadith .For example, during the caliphate of Umar (Allah be pleased with him),a woman named Fatima bint Qais told Umar (Allah blessed with him) that when her husband divorced her.The Prophet (peace and blessings of Allah be upon him) did not tell him to provide her maintenance allowance. .Umar (Allah be plesed with him)said: We cannot leave the book of Allah and the Sunnah of the Prophet (peace and blessings of Allah be upon with him) on the report of a woman about whom we do not know whether she remembered or forgot. Again, ,on hearing a tradition reported on the authority of ibn Umar (Allah be pleased with him), A'isha (Allah be pleased with her)did not accept it and remarked: You or your transmitters do not tell lies, ,but sometimes one misunderstands ."

Classifications of Hadith :

The Muhaddithin have classified Hadith into the following categories in order to establish the rank and degree of reliability of the tradition:

Hadith inNabvi: A simple saying of the Prophet (peace and blessings of Allah be upon him) which must be borne in mind as nothing but inspired, commencing with the words: the Messenger of Allah {May peace and blessings of Allah be upon him}said}:

Hadith –I-Qudsi: A saying of the Prophet (peace and blessings of Allah be upon him) having reference to Divine direction starting with the words (Allah the exalted said): The following hadith transmitted on the authority of Abu Dharr Ghifari (Allah be pleased with him) in which Allah`s Messenger (peace and blessings

of Allah be upon him) conveys the message of Allah in His very name, is an example of Hadith Qudsi:

{O` My servants! I have made oppression unlawful for Myself and have forbidden this oppression for you also.Therefore, don't appress one another.You all go astray, except one whom I direct to the right path. Hence beg guidance from Me only . (Muslim)

On the basis of investigation, the Hadith has been classified under the following three main categories:

1.Sahih (sound): sound or most authentic tradition in which there is no weakness either in regard to the chain of transmission (Isnad) or in regard to the text (matn). The Isnad or authorities should be carried uninterruptedly to the companion or the Prophet (peace and blessings of Allah beupon him) in case of a Sahih Hadith.

It must be remembered in this connection that the authenticity of Sahih ahadith has been fully established by the scholars of hadith as regards the purity of text (matn) and the soundness of the chain of transmission (Isnad). The old scholars have standardized all of them and have performed this work with such precision , objectivity and skill that it is difficult to improve upon it. We can now safely depend upon them for guidance in all important matters of life.

2.Hasan (approved): Sound but a little less authentic than the first category. It differs from a Sahih Hadith in the sense that some of its narrators are believed to have had a weak memory, as compared to that of narrators of Sahih Hadith.

3.Da`if (weak): A tradition in which there is some defect either in the chain of transmission, or in proper understanding of the transmitter,, or its contents are

not in perfect agreement with Islamic beliefs and practices. It is in fact all traditions of weak or less reliable authority. However all traditions called da`if are not rejected .Those which exhort people to do good or which narrate incidents may be quoted. Abu Dawud quite often used da`if traditions when he could find nothing better to illustrate the point with which he was dealing.

According to the chain of narrators, the Hadith is classified as:

Muttasil or Mausul (Contiguous): it refers to a Hadith which has narrators without any interruption, irrespective of the fact whether it can be traced directly to the Prophet (peace and blessings of Allah be upon him) or to one of his companions .

Mutawatir (Continuous): A tradition reported by a large number of people in different times, so as to make it impossible for any falsehood to creep into it.

Mashhur (well-known): A tradition which is handed down by at least three different reliable authorities,or according to another view, a tradition which, although widely disseminated, it was originally transmitted by one person from the first generation .

Gharib (peculiar, obscure): It refers to a Hadith in which the chain of transmission a number of narrators is reduced to one at any stage.

Imam At Tirmidhi used two special terms in regard to hasan and gharib ahadith for further categorization of these:

Hasan Sahih

Hasan Sahih Gharib .

Hasan sahih hadith is one which according to Imam At Tirmidhi stands at a higher level than mere hasan, but at a bit lower than Sahih.

Hasan Sahih is at times qualified by the word gharib when the link of transmission is joined to another at a certain point by one transmitter only. .Obviously it is hasan in regard to its soundness, and gharib in regard to its chain of transmission.

Mu`allaq (Suspended): if the companions of the narrators at the beginning of a tradition are missing.

Mursal (Forwarded): If the companions of the Prophet (peace and blessings of Allah be upon him) are found missing from the chain of transmission and a Tabi`i (Successor of the companion ) transmits it form Allah`s Messenger (peace and blessings of Allah be upon him), such a hadith is called (Mursal).

Mudallaas (Hidden): Where one or more narrators are suppressed.

Munqati (Disjoined): A tradition in which either a link in the chain of transmission is found missing or an unknown narrator is found to join the links.

Ma`addal (perplexing): Where two successive narrators are missing in between.

MAudu (Forged,fabricated): It refers to something falsely attributed to the Prophet (peace and blessings of Allah be upon him) It is the opposite of Sahih.

MAtruk (Discarded): Where narrators are accused of falsehood in matters other than the narration of the tradition.

MUnkar (Disapproved): A tradition in which a weak transmitter of ahadith opposes one who is quite authentic and reliable as a narratorof hadith.

Ma`ruf (celebrated): This is opposite of Munkar.

Shadh (isolated): A tradition in which a comparatively less authentic narrator of hadith opposes one whose account is more authentic than his.

15.Marfu (traced directly): A tradition which can be traced back to the Prophet (peace and blessings of Allah be upon him) directly, without any defective transmission .

MMauquf (Delayed): It refers to a Hadith in which the reporting companion does not make it explicitly clear that he is narrating from Allah's Messenger (peace and blessings of Allah be upon him), for example the narrator says that:Umar bin Khattab said this and this..

MMaqtu (severed): It refers to a Hadith in which the chain of transmission cannot be traced beyond the Tabi`n or successors of the companions.

MMuttafiq alaih (Agreed upon): Traditions accepted and agreed on by both Imams Bukhari and Muslim, who are universally acknowledged as the most truthful compilers of Hadith.

MMazoola (deceptive): It refers to a Hadith in which the narrator does not give the name of his teacher, and instead gives the name of one who is one step higher than his teacher, using the words (from so and so). The fact of hiding the name of the teacher is called Tadlees (Deception).

20.Marfu Muttasil: It refers to a Hadith with its narrators up to the Prophet (peace and blessings of Allah be upon him).

21. Mudraj (inserted,interpolated): A tradition in which the narrator has substituted some of his own

words in reporting a saying from the Prophet (peace and blessings of Allah be upon him).

22. Aziz (Respected): It refers to a Hadith separately reported by more than one narrator.

23. Ahad : It refers to a Hadith with one narrator only.

Canonical Books of Hadith and Brief life –sketches of their compilers:

The compilation of ahadith is divided into three categories:

1.The first one includes, Sahih al Bukhari –Sahih Muslim and Muwatta of Imam Malik.

2.The second one includes al Jami Tirmidhi, Sunan Abu Dawud , Musnad Imam Ahmad binHanbal and Nasa`i

3.The third category consists of those ahadith, which include all types of weak .traditions. Their chains of transmission have some missing links in them.e.g Musnad of Uthman bin Abi Shaiba,Musnad of Tayalsi, Musnad of Abdullah bin Muhammad bin. AbiShaiba. .Only the learned scholars can derive benefit from them.

Out of the above categories, the most authoritative books on hadith are Sahih of Bukhari (194-256 A.H) and the Sahih of Muslim (202-261A.H). In addition to these, are four other books that are also recognized as authoritative (completing "The Authentic Six" books of hadith –Sihah sittah). These are known as the sunan of Abu Dawud (202-275A.H) , Jami At Tirmidhi (279A.H),

Sunan of Nasa'i (215-303A.H) and Sunan of ibn Majah (209-273A.H).

It is important to note that none of the books of hadith including "Sihah Sittah" were commissioned by any authoritative body, as no such body exists in Islam. .They were collected on the initiative of the individual compilers.Each one of them had to be critically examined and accepted by the community, before being recognized as an authoritative work. This applied to the works of Bukhari and Muslim, just as it did to the others. Here we give brief life–sketches of some well-known compilers of books of Hadith.

1.Imam Abu Hanifa

The full name of Imam Abu Hanifa is Abu Hanifa an –Nu`man ibn Thabit ibn Zautha al-kufi. He was born in Basra in 80 A.H. and died in Baghadad in 150 A.H . His father, Thabit, was a silk dealer in the city of Kufa, and it is said that his grandfather, Zautba, was a native of Kabul .

Imam Abu Hanifa learned jurisprudence from Imam Abu Ja`far of Baghad. His public lectures in Kufa soon gave him the name of a great scholar and people flocked daily to hear him and to question him on the rites of worship and the law. Imam Abu Hanifa had two renowned students, Imam Muhammad and Imam Abu Yusuf, who were the main personalities in expounding his law. It is mostly their views of the great master`s teaching that now from the basis of the Hanifa School of thought. Imam Abu Yusuf haa preserved for us in his Kitab al-Khara, the chief views of his master.

Imam Abu Hanifa was a very pious and god-fearing man. When Caliph Al-Mansur offered him the post of

Chief Qadi he declined as he did not wish to shoulder such a heavy responsibility. Yazid bin Umar bin Hubarira, the Governor of Kufa, had him flogged for his refusal and his persistence landed him in prison, where he eventually died. .It is generally
believed that he was poisoned on the order of the Caliph.

2.Imam Malik ibn Anas

Imam Abu Abdullah Malik ibn Anas was born in Madina in 94A.H.(716A.D). He lived in the same place and received his earliest impressions of Islam from Sahl ibn Sa`d, one of the surviving companions of the Prophet (peace and blessings of Allah be upon him). He was considered to be the most learned man of his time, and his self-denial and abstinence were such that he usually fasted four days in a week. .He enjoyed the advantages of a personal acquaintance with the Imam Abu Hanifa although differing with him on many important questions regarding the authority of the Traditions. His pride, however, was at least equal to his literary endowments. As proof of this, it is related of him that when the great Caliph Harun-Rashid came to visit the Shrine of the Prophet (peace and blessings of Allah be upon him), Malik went to meet him and the Caliph addressed him: O` Malik! I ask you for a favour that you will come to me every day and my two sons, Amin and Mamun and insturct us in traditional knowledge. The Imam replied haughtily: : O` Caliph!Science is of a dignified nature and instead of going to any person, it requires that all should come to it.The story further continues that the Caliph sent both his sons to

Malik, who seated them among his other pupils without giving them any distinction .

In his latter days, his mind was so much absorbed in the immensity of Divine attributes and perfection, that He lost sight of all more insignificant objects . Hence he gradually withdrew himself from the world and became indifferent to its concern and after some years of complete retirement he died in Madina in 179A.H (795A.D). One of the most authoritative books of Tradition and Sunnah was compiled by him. His principal pupil was Ash-Shafi`i.

3.Imam Ash-Shafi'i

Imam Muhammad ibn Idris Ash-Shafi'i was born in Askalon in Palestine in 150 A.H. He was of the same tribe as the Prophet (peace and blessings of Allah be upon him)and is distinguished by the appellation of all-ul-Muttalibi or Quraish Muttalibi because of his descent from the Prophet's grandfather Abdul Muttalib. He derived his patronymic Ash-Shafi`i from his grandfather Shafi`i ibn as-Sa`ib. His family was at first among the most inveterate of the Prophet's enemies. His father, carrying the staddard of the tribe of Hashim at the battle of Badr, was taken prisoner by the Muslims, but released on ransom and afterwards became a convert to Islam.,Ash-Shafi'i is reported by muslim scholars to be the most accurate of all the traditionists, ,and if their accounts were well founded, nature had indeed endowed him with extraordinary talents for excelling in that branch of literature. It is said that at seven years of age he had committed to memory the whole of the Qur`an, at ten he knew by

heart the Al-Muwatta of Imam Malik and at fifteen he obtained the rank of Mufti. He passed the earlier part of His life in Gaza, in Palestine. There he completed his education and afterwards moved to Makka. He came to Baghdad in 195 A.H., where he gave lectures on the traditions and composed his first work entitled al-Usul or(Fundamentals).From Baghdad he went on pilgrimage to Makkah and from thence forwards passed into Egypt, where he met Imam Malik. It does not appear that he ever returned from that country, but spent the remainder of his life there in the composition of his later works. He died in Cairo in 204 A.H. He is said to have been the first who reduced the science of jurisprudence to a regular system, and made a systematic collection of traditions. Imam Ahmad ibn Hanbal remarks that until the time of Ash-Shafi`i men did not know how to distinguish between the traditions that were in force and those that were cancelled. His first work was, as mentioned before, al-Usul or (Fundamentals) containing all the principles of the Muslim civil and canon law. His next literary productions were the Sunan and Musnad, which were both works on traditional law, which are held in high esteem among the Muslims. His tomb can still seen in Cairo where the famous Salah ud-Din afterwards (587A.H.) founded a college for the preservation of his works and the propagation of his doctrine. The Mosque at Hirah was built by Sultan Ghiyas ud Din for the same purpose. Imam ash Shafi`i is said to have been a person of acute discernment and agreeable conversation. His manners were mild and friendly and he reprobated all unnecessary seriousness and severity in a teacher. It was a saying of his that whoever advised his brother

tenderly and in private did him a service, but that public reproof could only operate as as reproach. His principal pupils were Imam Ahmad ibn Hanbal and Az-Zuhairi.

4.Imam Ahmad Ibn Hanbal

Imam Abu Abdullah Ahmad ibn Hanbal was born in Baghdad in 164 A.H. where he received his education under Yazid ibn Harun and Yazid ibn Sa'id. .When Ash-Shafi`i came to Baghdad in 195A.H., Ibn Hanbal attended the lectures delivered there by that Imam, and was instructed by him in the traditions. After some time, he acquired a high reputation because of his profound knowledge of both civil and spiritual law, and particularly for the extent of his erudition with respect for the precepts of the Prophet (peace and blessings of Allah be upon him) of which it is said that he could repeat more than a million. He was a man of great piety and uncompromising opinions and was therefore imprisoned by Caliph Al-Mutasim because he adhered to his own views on certain points of divinity and refused to subscribe to the opinions finding favour at the court. For this uncompromising attitude, afterwards he received some satisfaction from al-Mutawakkil, the son of Mu`tasim, who upon succeeding to the throne, set the persecuted Imam at liberty and received him at his court with the most honourable marks of distinction and offered him a compensatoty present of 1000 pieces of gold, which, however he refused to accept. After having attained the rank of Imam, he retired from the world and led a reclusive life for several years. He obtained so high a reputation for sanctity that his funeral was attended by 800,000 men and 60,000 women; and it is asserted as a kind of

miracle , that on the day of his demise no fewer than 20,000 jews and Christians embraced Islam. The Hanbali School of thought had a strong following in Iraq and Syria until the Ottoman conquest. The well-known mystic and sufi-Shaikh Abdul Qadir al –Jilani of Baghdad belonged to the Hanbali school of thought. In the 18th century it was revived (Under the name of Wahabism) in central and Northern Arabia and is now the dominant school in that country. The Wahabis are supposed to follow (to some extent) the teachings of Imam Ahmad ibn Hanbal. His Musnad contains about 30.000 traditions selected from 750,000. His collection of Ahadith is not arranged according to subject –matter but under the name of the companion to whom a Hadith is ultimately traced. He had several eminent pupils, particularly Isma`il al –Bukhari and Muslim ibn Dawud.

*

Chapter 1

Chapter on the noble features of the Messenger of Allah (May the peace and blessings of Allah be upon him)

1).. Al Fahith Abi Iasaa Muhammed Bin Iasaa Bin Sarah At Tirmidhi Sa'id : Abu Rajba Kutaibah b. Sa'id Reported from Malik b. Anas from Rabia bin Abu Abdur Rahman from Anas bin (may Allah be pleased with them) that he heard him saying :

The Messenger of Allah (may Peace and blessings of Allah be upon him) was neither tall nor short. He was also neither dark nor fair. His hair was neither curly nor straight. Allah (the Exalted and Almighty) appointed him as His prophet at the age of forty. He stayed in Makkah for ten years, and in Madinah ten years. Allah (the Exalted and Almighty) caused him to die at the age of sixty. There were no more than twenty white hairs in his hair and bread.

•It was narrated by Al Bukhari in the book of the merits and virtues[6/3548}and in the book of clothing[10/5900]and Muslim in the book of merits [4/113/1824], Malik in Al Muwatta{2/1/919]

2) .. From Anas bin Malik (May Allah pleased with him) reported :

the Messenger of Allah (May peace and blessings of Allah be upon him) was of a medium build and was neither tall nor short. He was very handsome of medium build and his hair was neither very curly nor very straight but was slightly wavy. His complexion was the color of wheat. When he walked he leaned slightly forward.

•It was narrated by Al Bukhari in the book of the merits [6/3547] Muslim in the book of virtues [4/1819]At-tirmidhi in the book of clothing [4/1754]and Imam Ahmad in Al Musnad [3/240]Abu Iassa said : it is hadith hasan gharib.

3) .. From Al Bara (May Allah be pleased with him) who reported that Allah's Messenger (May peace and blessings be upon him) was of medium height, having broad shoulders, with his hair hanging down past the lobes of his ears. He wore a red mantle, and I have never seen anyone more handsome than Allah's Apostle (May peace be upon him).

•It was narrated by al Bukhari in the book of merits [6/3551]Muslim in the book of virtues{4/91 /1818]and Abu Dawud in the book of clothing [4/4072}, ibn Majah in the book of clothing [2/3599]and imam Ahmad in Al Musnad[4/281]

4) .. From Al Bara (May Allah be pleased with him) who reported : never did I see anyone more handsome than Allah's Apostle (May peace and blessings be upon him) in the red mantle. His hair was hanging down onto his shoulders and his shoulders were broad and he was neither very tall nor short in – stature.

•It was narrated by Muslim in the book of merits [4/92/1818] and Abu Dawud in the book of combing [4/4183], At-tirmidhi in the book of clothing [4/1724]and in the book of merits[5/3635]and said that this hadith is hasan sahih and An Nisa' in the book of adornment [8/5248]

5) .. From Ali bin Abu Talib (may Allah be pleased with him) who reported the Messenger of Allah (may peace and

blessings be upon him) was neither very tall nor short. The soles of both feet were fully fleshed. He had a large head. The joints of his bones were also large. There was a thin line of hair from his chest to his navel. When the Apostle of Allah walked, it appeared as if he was descending from a high place. Ali said: I did not see anyone like him neither before him, nor after him.

•It was narrated by At Tirmidhi in the book of virtues [5/3637] and said : it is hadith hasan sahih and Al hakim in Al Mustadrak and Adhahabi agreed with him. The chain of the transmittors {isnad] of the compiler is da'if {week] but the hadith has other correct characteristics, and some parts of the hadith were narrated by Al Bukhari in the book of clothing [15/5910]

6).. It is related from Ibrahim bin Muhammed (may Allah be pleased with him) who is from the sons (grandsons) of Ali bin Abi Talib (may Allah be pleased with him), that when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium statue among people. His hair was neither very curly nor very straight, but his face was slightly round. The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it. The eyes of the Messenger of Allah (may peace and blessings be upon him) were extremely black. His eye-lashes were long. The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed. The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel. The hands and feet of the Messenger of Allah (may

peace and blessings of Allah be upon him) were fully fleshed. When he walked he lifted his legs with vigor as if he were descending to a low-lying place. When he addressed a person, he turned his whole body towards that person. The seal of Prophethood was situated between his shoulders. He was the last of all prophets, and he was the most generous and the most truthful. He was the most kind hearted person and came from noble family. Any person who saw him would inevitably be filled with awe. Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes. Anyone who described his noble feaures could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him!

> •*It was narrated by the compiler of the book of virtues{5/3638}and said that the hadith was hasan gharib. Its isnad is not muttasil or mausul {contiguous}. It was also narrated by Ibn Sa'd in Al Tabaqaat {1/411/412}and Al Bayhaqi{1/269/270} from Umar bin Abdullah the slave of Ghafrah ,who is da'if {weak} as Hafith Ibn Hajar thus said that the isnad of the hadith is da'if.*

7) .. Hassan bin Ali (may Allah be pleased with him) reported:

I inquired from my maternal uncle, Hind bin Abi Haalab (may Allah be pleased with him) about the noble features of the Messenger of Allah (may peace and blessings be upon him). He had often described his noble features in detail. I felt that I should hear from him personally some of the noble features of the Messenger of Allah (peace and blessings be upon him) so that I could make his description a proof and testimony for myself and memorize them and

then if possible try to emulate and adopt them. My uncle described his noble features by saying: He had great qualities and attributes in him, others also held him in high esteem. His face shone like the full moon. He was slightly taller than a person of medium height, but was shorter than a tall person. His head was moderately large. His hair was slightly wavy .If his hair parted naturally in the middle, he left it so, otherwise he didn't make an effort to part his hair in the middle. The Messenger of Allah (may peace and blessings of Allah be upon him) had a very luminous complexion and a wide forehead. His eyebrows were dense and fine. Both eyebrows were separate and did not meet each other in the middle. There was a vein between them, which used to expand and when he became angry. His nose was prominent and had a lustre about it. When one first looked at him, it seemed as if he had a large nose, but looking more carefully it was the lustre lustre that made it look large, otherwise in itself his nose was not large. His beard was full and dense. The pupils of his eyes were black. His cheeks were smooth and full of flesh. The mouth of the Messenger of Allah (may peace and blessings of Allah be upon him) was moderately wide. His teeth were thin and bright. His front teeth had a slight space between them. There was a thin line of hair, from his chest to his navel. His neck was beautiful and thin, like the neck of a statue which had been shaved clear, shining and beautiful like silver. All the parts of his body were of a moderate size and fully fleshed. His body had large joints. His chest and stomach were in line, and his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were large, denoting strength. When he removed his clothing, his body looked bright and had a lustre between his chest and his naval, where there was a thin line of hair. Besides this line, neither his

chest nor his stomach had any other hair. Both sides, the shoulders and the upper portion of his chest had hair. His forearms were long and his palms were wide. His palms and both feet were fully fleshed. His fingers and toes were moderately long. The soles of his feet were smooth because of their clean lines. They were so smooth that water flowed away quickly off them. When he walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softy on the ground. He walked at a quick pace and took rather long steps. He didn't talk small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it. He always looked down. His sight was focused more to the ground than towards the sky. While walking, he asked his companions (may Allah be pleased with them) to walk in front and he himself walked behind. He gave salaams (greeted) first whoever he met.

- *It was narrated by Ibn Sa'd in Al tabaqaat{1/422/423} and Al bayhaqi {1/286}its isnad is very weak because of Abi Abdullah At tamimi who is maghul{unknown}and Jumay'who is da'if, as the scholars of hadith stated.*

8) .. Jabir bin Samura reported that Allah's Messenger (May peace and blessings of Allah be upon him) had a broad face with reddish (wide) eyes, and lean heels. Shu-ba reported: I said to Simak: What does this (dali-ul-fam) mean? He said: Long in the slit of the eye. I said: What is this (Manhus ul - aqibain)? He said: It implies little flesh at the heels.

- *It was narrated by Muslim in the book of virtues. {4/97/1820}And At-Tirmidhi {5/3646/4647}and said it is hadith hasan sahih.*

9) .. Abu Is'haq narrated: Al Barat was asked: was the face of the prophet (may the peace and blessings of Allah be upon him) as bright as a sword? He said: No, but as bright as the moon.

•It was narrated by At-Tirmidhi in the book of Adab {5/2811}and said it is hadith hasan gharib.

10)..Abu Is-haak {may Allah be pleased with him} says : A person once asked Al Baraa ibn A'azib {may Allah be pleased with him}: Was the face of the Messenger of Allah shining like a sword? He replied :No,but like a full- moon with its roundness.

•It was narrated by Al Bukhari in the book of virtues {6/3552}, At-Tirmidhi {5/3636}, and Imam Ahmed in Al Musnad{4/281}.

11).. From Abu Hurairah (may Allah be pleased with him) who said: the Messenger of Allah (may the peace and blessings of Allah be upon him) was very white as if his body was covered and moulded in silver. His hair was slightly curled.

•It was narrated by Al Bukhari in the book of virtues{6/3552},and At-Tirmidhi {5/3636}and said it was hadith hasan sahih .It was also narrated by Imam Ahmad in AL Musnad{4/281}.

12).. From jabir bin Abdullah (may Allah be pleased with him) who reported: the Messenger of Allah (may peace and blessings of Allah be upon him). Said: There appeared before me the apostles, and Moses was among the men! He looked like one of the people of shanua and I saw Jesus, the son of Mary (peace be upon him). And I saw that nearest in resemblance with him was Urwa bin Mas-ud. And I saw Ibrahim (blessings of Allah be upon him) and I

see your companion much in resemblance with him. i.e. his personality, and I saw Jibreel (peace be upon him) and I saw Dihya, nearest in resemblance to him.

•It was narrated by Muslim in the book Imaan {faith} {1/271/153}and At-Tirmidhi in the book of merits and virtues {5/3649}and said it is hadith hasan sahih gharib. Imam Ahmad in Al Musnad {3/334}.

13).. Abu Taufail reported: I saw Allah's Messenger (may peace be upon him) and there is one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him: How did you find him? He said: He had an elegant white complexion and he was of average height.

•It was narrated by Muslim in the book of virtues {4/99/1820} and Al Bahaiqi {6/501}Ibn Sa'd in Al Tabaqaat{1/418}.

14) .. Ibn Abbass (may Allah be pleased with him) says: The front teeth of the Messenger of Allah (may peace and blessings of Allah be upon him) were a bit wide (spread out). They were spaced and were not close together. When he spoke, a light (NUR) could be seen emitting from his teeth.

•It was narrated by Ad darmi in the introduction {1/58}and Al baihaqi {1/215}. Its isnad is very weak because Abd Aziz b Abi thaabt is da'if and matruk {discarded}.

Chapter 2

Chapter on the seal of Prophethood

15) .. As-Sa' ib bin Yazid narrated: My aunt took me to the Messenger of Allah (May the peace and blessings of Allah be upon him) and said: O Allah! The Apostle, my nephew is ill. The Prophet (may the peace and blessings of Allah be upon him) wiped his head and invoked Allah's blessings for me. Then he performed ablution and I drank from the remaining water. I stood behind his back and saw the seal of prophethood between his shoulders, and it was like the (zir - al - tijlah)(1)

{1}It means the button of a small tent, but some said it was like the egg of a partridge.

> *•It was narrated by Al Bukhari in the book of ablution[1/190], in the book of merits{6/3541}, in the book of illness {10/5670} and in the book of the invocations.{11/6352] It was also narrated by At Tirmidhi in the book of virtues{5/3643}, and Muslim in the book of the excellent qualities of the Prophet (may the peace and blessings of Allah be upon him).{4/111/1823}*

16).. Jabir bin Samura reported: I saw the seal between the two shoulders of the Messenger of Allah (may peace and blessings of Allah be upon him) which was like a red tumour (protruding flesh) as if it were a pigeon's egg.

> *•It was narrated by Muslim in the book of excellent virtues and merits of the holy prophet{4/99/1820}. At Tirmidhi in the book of merits{5/3644] and virtues and Imam Ahmad{5/90/95/98/104/107}.*

17).. Rumay'thah (may Allah be pleased with her) said: I heard the Messenger of Allah (may peace and blessings of Allah be upon him) talking about Sa' d bin Mu 'ath on the day of his death: the throne of the most Gracious shook

because of his death. At that time, I was so near him that if I wanted to, I could have kissed the seal of prophethood.

•It was narrated by Al Bukhari in the book of virtues of the Ansar. Muslim in the book of virtues of the companions. At Tirmidhi in the book of merits and virtues. Ibn Majah in the introduction and Imam Ahmad in Al Musnad.

18) .. Ibrahim bin Muhammed (May Allah be pleased with him) who is the grandson of Ali (May Allah be pleased with him) said: when Ali used to describe the noble attributes of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to mention the complete hadith. He also used to say that the seal of prophethood was between his two shoulders and that the Messenger of Allah was the seal of the prophets.

•It was narrated by At Tirmidhi and Ad Darami in the introduction. Its isnad is da'if{weak}.

19).. Ilabaa bin Ahmr Al Yashkori says that Abu Zayid, Amr bin Akhtab Al Ansaari (may Allah be pleased with him) said to me: The Messenger of Allah (May the peace and blessings of Allah be upon him) once asked me to massage his back. I began massaging his back and accidently my fingers touched the seal of prophethood.

Ilbaa says: I asked Amr (may Allah be pleased with him) what was the seal of prophethood? He replied: It was a collection of a few hairs.

•It was narrated by Imam Ahmad in his Musnad {5/341}and Al Hakim in Al mustadrak {2/ 606}ibn Hiban in his sahih {8/72}, its isnad is sahih with the condition stipulated by Muslim.

20).. Buraydah bin Haseeb (may Allah be pleased with him) reports: When the Messenger of Allah (may peace and blessings of Allah be upon him) came to Madinah, Salmaan Farsi (may Allah be pleased with him) brought a tray which had fresh dates on it, and presented it to the Messenger of Allah (may the peace and blessings of Allah be upon him) who asked; O Salmaan, what dates are these? He replied: This is sadaqah, something given in charity, for you and your companions.The Messenger of Allah (may peace and blessings be upon him) replied: We don't eat Sadaqah. Remove it from me. On the next day, this happened again. Salman brought a tray of fresh dates and in answering of the question of the Messenger of Allah, he replied: O "Messenger of Allah, it is a present for you. The Messenger of Allah (may peace and blessings be upon him) said to his companions (May Allah be pleased with them): Help yourselves. He then saw the seal of prophethood on the back of the Messenger of Allah and thereafter embraced Islam. At that time, Salmaan was the slave of a Jew. The Messenger of Allah (may peace and blessings of Allah be upon him) purchased him and paid many Dirhams for him and agreed that he (Salmaan) should plant some date palms for the Jew. The Messenger of Allah (may peace and blessings be upon him) planted the palmtrees with his hands, except one. All the palmtrees bore fruit in the same year, but the one palm tree that he didn't plant, didn't bear fruit. Upon investigating, it was found that Umar (may Allah be pleased with him) had planted this tree. The Messenger of Allah (may peace and blessings be upon him) re-planted it. It bore fruit the same year.

•It was narrated by Imam Ahmad in Al Musnad {5/354} and its isnad is hasan.

21).. Abi Nadrah Al Awfee (may Allah be pleased with him) reported: I asked Abu Sa 'eed Al Khudri (may Allah be pleased with him) about the seal of prophethood of the Messenger of Allah (may peace and blessings be upon him). He said: It was a piece of flesh that was on his back.

•The compiler is the only one who mentioned it. I Its isnad is good. It was narrated also by Imam Ahmad in his Musnad{3/69}.

22)..From Abdullah bin Sarjis who reported: I come to the Messenger of Allah (may the peace and blessings of Allah be upon him) while there were people sittings in his company. I then went after him and the Messenger of Allah understood what I was trying to do. He removed the sheet (body wrap) from his back and I saw the place of the seal of prophthood between his two shoulders. It was like a cluster surrounded by moles. I came before the Messenger of Allah and said to him: may Allah forgive you). He replied: May Allah forgive you too. The people said to me: Did Allah's Apostle (may peace be upon him) seek forgiveness for you? He said: Yes, and for you, and he then recited this verse: 'ask forgiveness for you, and believing women.'

•It was narrated by Muslim in the book of virtues {4/112/1823/ 1824}and Imam Ahmad in Al Musnad {5/82/83}Ibn Sa'd in At -Tabaqaat{1426}and An Nisa'{295/421/ 422}.

Chapter 3

Chapter about the hair of the Messenger of Allah (may peace and blessings be upon him).

23) .. From Anas (may Allah be pleased with him) who reported that the hair of Allah's Messenger (may peace and blessings be upon him) reached to half of his earlobe.

•It was narrated by An Nisa'i in the book of adornment {8/5949/}Al Baghawiin sharh as sunnah{7/3532}with the same words as the compiler. It was narrated by Muslim in the book of virtues {4/96/1819}and Abu Dawud in the book of combing the hair {Al Tarajjul}{4/4186}and Imam Ahmad in his Musnad {3/113}. It is hadith sahih.

24).. From A'isha (may Allah be pleased with her) who said: the Messenger of Allah (may peace and blessings be upon him) and I bathed from one container. And the hair of Allah's Messenger (peace and blessings of Allah be upon him) hung below his shoulders and above the lobes of his ears.

•It was narrated by At-Tirmidhi in the book of clothing {4/1755}and said it is hadith hasan sahih gharib. It was narrated by Ibn Majah in the book of purification {1/604} and Abu Dawud in the book of purification {1/77}and Imam Ahmad in Al Musnad{6/118}

25).. From Al Bara (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) was of medium height; having broad shoulders, with his hair hanging down over the lobes of his ears.

•It was narrated by Al Bukhari in the book of virtues {6/3551} and in the book of clothing {10/5848/5901}and Muslim in the book of virtues {4/91/1818}and An Nisa'i in the book of adornment{8/5247}.

26).. From Qataadah bin Da' aa mah As-Sadusi who relates: I asked Anas (may Allah be pleased with him): What was the hair of the Messenger of Allah (may peace and blessings of Allah be upon him) like? He replied: It was neither curly nor straight, and his hair used to hang down over his earlobes.

•It was narrated by Al Bukhari in the book of clothing {10/5905}and Muslim in the book of virtues {4/94/1819}and An Nisa'i in the book of adornment {8/5068}and Imam Ahmad in his Musnad{3/135}.

27).. From Umm Hany (Allah be pleased with her) who said that Allah's Messenger (peace and blessings of Allah be upon him) came to Makkah once (after hijrah) and he had four plaits.

• It was narrated by Abu Dawud in the book of combing the hair. {4/4191} At Tirmidhi in the book of clothing{4/1781}, Ibn Majah in the book of clothing, {2/3631}and Imam Ahmad in Al Musnad.{3/135}.

28).. From Anas (may Allah be pleased with him) who reported that the hair of Allah's Messenger (may peace be upon him) reached half of his earlobe.

•It was narrated by Abu Dawud in the book of At Tarajjul{combing the hair}{4/4185}and An Nisa'i in the book of adornment{8/5076}and Al Baghawi in sharh As sunnah{7/3533}. It is hadith sahih.

29).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings be upon him) used to leave his hairon his forehead. The polytheists used to part their hair on their heads but the people of the book did not do so. The

Messenger of Allah (may peace and blessings of Allah be upon him) liked to conform his behaviour to the people of the book in matters in which he received no command from Allah. Then he began to part his hair after this.(1)
{1}This is a clear proof of the fact that Allah 's Messenger {peace and blessings of Allah be upon him) received revelation from Allah and in addittion he acted according to what is contained in the Quran.

30).. From Ummi Hani (may Allah be pleased with her) who reports: I saw the Messenger of Allah (may peace and blessings be upon him) with four plaits in his hair.

• It was narrated by At-Tirmidhi in the book of clothing {4/216} and Imam Ahmad in Al Musnad,{6/425}.

Chapter 4

Chapter on combing the hair of the Messenger of Allah (may peace and blessings be upon him)

31) ..From A'isha (may Allah pleased with her) who says: I used to comb the hair of the Messenger of Allah (may peace and blessings be upon him) even when I was in the state of menstruation.

•It was narrated by Al Bukhari in the book of menstruation{1/295} and in the book of seclusion and also in the book of clothing.{10/5925} Abu Dawud in the book of fasting.{2/2469} An Nisa'i in the book of purification. {1/276} Ibn Majah in the book of purification and fasting.{1/1778} Ad Darmi in the book of abulation{1/1058}, Malik in the book of purification (102), Imam Ahmad in Al Musnad (6-208).

32).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him)often rubbed oil on his head, and also often combed his beard.
He put a cloth over his head, which became oily due to the frequent use of oil. Its isnad is da'if {weak}

•It was narrated by Al Baihaqi in shu'aab Al Iman{5/226}and Abu shaikh page 148.

33).. From A' isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) liked to start from the right side when cleaning and washing himself, combing his hair, and his wearing shoes.

•It was narrated by Al Bukhari in the book of ablution {1/168}, Muslim in the book of purification {1/66/226},Abu Dawud in the book of clothing {4/4140} and At-Tirmidhi in the book of funerals{2/608}and said it is hadith hasan sahih. An Nisa'iin the book of Ghusal{washing}1/419}, Ibn Majah in the book of purification {1.401}and Imam Ahmad in Al Musnad{6/94/130/147/188/202/210}

34).. From Abdullah bin Mughaffal who said: The Apostle of Allah (May peace and blessings of Allah be upon him) forbade combing the hair, but allowed it to be done occasionally (from time to time) .

•It was narrated by Abu Dawud in the book of combing the hair {4/4159} At Tirmidhi in the book of clothing (4/1759).and said it is hadith hasan sahih. An Nisa'i in the book of Adornment {8/132} And Imam Ahmad in Al Musnad (4/86).Ibn Hiban in his sahih. It is hadith sahih as the scholars of hadith stated.

35).. From Humayd bin Abdurrahmaan, who relates from a man from the companions of the Apostle of Allah, who said: The Messenger of Allah (peace and blessings of Allah be upon him) combed his hair occasionally.

•Its isnad is da'if{weak}because of yazid bin Abi khalid who has a large mimber of mistakes.

Chapter 5

Chapter on the appearance of white hair of the Messenger of Al]ah(peace and blessings of Allah be upon him).

36).. From Qataadah (may Allah be pleased with him) who reports: I asked Anas (may Allah be pleased with him): Did the Prophet (may the blessings and peace of Allah be upon him) dye his hair? He said: No, for there were only a few white hairs on his temples, but Abu Bakr (May Allah be pleased with him} dyed his hair with henna and Katm[1] a type of grass, which is used for dying hair, and [katim]is a type of grass, which is also used for dying hair.

•It was narrated by Al Bukhari in the book of virtues [8/5101], Imam Ahmad in his musnad [3/192/251]and Muslim in the book of virtues and merits [4/101/1821]and Abu Dawud in the book of combing hair[altarajjul}4/4209.

37).. From Anas bin Malik (may Allah be pleased with him) who said: I did not count more than fourteen white hairs on the head and beard of the Messenger of Allah (may peace and blessings of Allah be upon him).

•It was narrated by Imam Ahmad in his Musnad {3/165/and its isnad is sahih.

38).. **Jabir bin Samurah (may Allah be pleased with him) was asked a question regarding the white hair of the Messenger of Allah (may peace and blessings of Allah be upon him) he said: When he oiled his head nothing was seen, as a mark of old ageand when he did not apply oil something of old age become visible.**

•It was narrated by Muslim in the book of the excellent virtues of the Prophet (2344). An Nisa'i in the book of adornment 29),and Imam Ahmad in Al Musnad (5/86/88).

39).. **From the son of Umar (may Allah be pleased with him) who said: The number of white hairs of Allah's Messenger (peace and blessings of Allah be upon him) were about twenty.**

•It was narrated by Ibn Majah in the book of clothing 25:3630) and Imam Ahmad in Al Musnad (2:90)(3:/08/206).It is hadih sahih.

40).. **From Ibn Abbaas (may Allah be pleased with him) who said: Abu Bakr (may Allah be pleased with him) once said:**

Oh Messenger of Allah!You have become old. The Messenger of Allah (may peace and blessings be upon him) replied: The recitation of Surahs Hud, Waaqiah, Mursalat, Amma and Kuwwirah have made me old.

•It was narrated by At Tirmidhi in the book of Tafsir. Surah(57/6)and said it is hadith hasan gharib.I Ibn sa'd in altabaqaat [1/435], Abu Na'im in hilaih C4/350]and Al Hakim in Al mustadrak[2/344]. It is hadith sahih .

41).. **From Abu Hurairah (may Allah be pleased with him) who says: The people said: O Messenger of Allah, we see**

the signs of old age beginning to show on you. The Messenger of Allah (peace and blessings be upon him) replied: Surah Hud and similar Surahs have made me old."

•It is hadith sahih. Narrated by At-tirmidhi and others.

42).. From Abi Rimthab Taymi (may Allah be pleased with him) who said: I went with my son to the Messenger of Allah (may peace and blessings of Allah be upon him) and when I saw him I said to myself this is the Prophet of Allah (peace and blessings be upon him). He was wearing two pieces of green colored clothing over his hair, and there were signs of old age but his hair was red.

•It was narrated by At Tirmidhi in the book of general behavior[kitab Al Adab.(48). Abu Dawud in the book of combing the hair [4/42.6] and in the book of clothing [4/4065].An Nisa;i in the book of adornment[8.204] and Imam Ahmad in Al Musnad (2:727/228) in 4:163).It is hadith sahih.

43).. From Jabir bin Samurah (may Allah be pleased with him) who was asked: Were there any white hairs on the head of the Messenger of Allah (may peace and blessings of Allah be upon him). He replied: He had only a few white hairs in the middle of his head. When he oiled his head nothing was seen as marks of old age.

•It was narrated by Muslim in the book of the features of the Prophet (peace and blessings be upon him). 2344). An Nisa'iin the book of adornment[8/5129].I Imam Ahmad in al musnad [5/104]

Chapter 6

Chapter on the Messenger of Allah (peace and blessings be upon him) using a dye:

44) .. From Abu Rimathah (may Allah be pleased with him) who said: My son and I came to the Prophet (may peace and blessings be upon him). He asked: Is this your son? I replied: Yes, he is my son, you are a witness to it. The Messenger of Allah (peace and blessings be upon him) said: The revenge of his crime (jinaayah) is not on you, nor is the revenge of your crime on him. He said: I saw the white hair (as a sign of old age) looking red.

> *•It was narrated by Abu Dawud in the book of crimes (jenaayah)(2) combing the hair(18). An Nisa'i in the book of (qasamah) {taking an oath), Ibn Majah (26) and Ad Darmi (25)in the book of bloodwit (Kitab Al Diyat). Also Imam Ahmad in Al Musnad(3:499) (4:63)(5:81).It is hadith sahih as the scholars of hadith stated.*

45)..From Abu Hurairah (may Allah be pleased with him) who was asked: Did the Messenger of Allah use a dye for his hair? He replied: Yes.

> *•It was narrated by Al Bukhari in the book of clothing(66). Ibn Majah in the book of clothing (35)and Imam Ahmad in Al musnad {6/296/319 322]*

46)..From Jah-dhamah (may Allah be pleased with him), the wife of Bashir Kha-Saasiyyah (may Allah be pleased with him) said: I saw the Messenger of Allah (may peace and blessings of Allah be upon him) coming out of the house after he had taken a bath and he was stroking his head. There were signs of Henna on his head.

•It was narrated by Abu Dawud in the book of combing hair(18) Ahmad in Al Musnad 2/226/227) and in 4:163).

47) .. From Anas (may Allah be pleased with him) who says: I saw the hair of the Messenger of Allah (peace be upon him) and it had been dyed.

•At-tirmidhi is alone in mentioning this hadith. Its isnad is sahih.

Chapter 7

Chapter on the use of Kuhl (collyruim) by the Messenger of Allah (may peace and blessings of Allah be upon him).

48).. From Ibn Abbass (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) said: Use kuhl (as collyruim) for it brightens the eye-sight and makes hair grow.
He also said: The Messenger of Allah(peace and blessings be upon him) had a small container in which he kept kuhl, and from which he applied Kuhl in each eye three times every day.

• It was narrated by Abu Dawud in the book of clothing(13) and in the book of medicine(14). At Tirmidhi in the book of clothing (22:23). An Nisa'iI in the book adornment(28) Ibn Majah in the book of medicine(25). Ad Darmi in the book of fasting(28). Imam Ahmad in Al Musnad in 1:23/247, and in 3:467).

49).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah used to apply collyruims prepared with Antimony(Kuhl of Ithmid)three times in each eye before sleeping.
In another narration from Ibn Abbass from Yazid bin Harun (may Allah be pleased with him)who reported: The

Messenger of Allah had a small container for keeping khul from which he applied in both eyes three times every day before sleeping.

50).. From Jabir(Allah be pleased with him)who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: You should not fail to use antimony(as collyrium) at the time of going to bed, because it sharpens the eye-sight and makes the hair grow.

•The isnad of the compiler is da'if (weak) because of Muhammed Ibn Ishaq said he is Mudals. Isma'il Ibn Muslim is da'if. But the hadith is narrated by ibn Adai with a sahih isnad.

51).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings be upon him) said: The best from among all the kuhl used by you is the one made from(antimony) ithmid. It sharpens the eye-sight and makes the hair(the eye-lashes) grow.

•It was narrated by Abu Dawud in the book of Medicine {4/3878}and in the book of clothing {4/4061}and Ibn majah in the book of medicine {3497/2} and an Nisa'i in the book of adornment [8/5128} .Ibn Sa'd in At Tabaqaat [1/484}and Imam Ahmad in his Musnad{2047}.It is hadith sahih.

52).. From Abdullah bin Umar(may Allah be pleased with him) who said: You should use Kuhl made from ithmid. It brightens the vision and strengthens the growth of the eye-lashes.

•It is hadith sahih but the isnad of the compiler is da'if. It was narrated by ibn Majah in the book of medicine {2/3495]. According to Az zawa'id the isnad of the hadith transmitted by Ibn Umar contains controversy because Abu Hatim says about Uthman bin Abdul Mulil that he is Munkir ul -hadith . Ibn Mu'inhowever,

saysthere is no objection in him .While ibn Hatim mentions him among the reliable authorities of hadith. The rest of the authorities of the isnad are reliable.

chapter 8

Chapter on the dress of the Messenger of Allah (may peace and blessings of Allah be upon him).

53)[54] ..From Umm Salama (may Allah be pleased with her) who said: The garment most liked by Allah's Messenger (may peace and blessings of Allah be upon him) was the shirt (qamis).

•It was narrated by Abu Dawud {4/4025}in the book of clothing and At-Tirmidhi in the book of clothing {4/1762} who said the hadith was hasan gharib.We know it in this way. It was also narrated by Ibn Majah in the book of clothing {2/3575}, Imam Ahmad in Al Musnad{6/317] and Al hakim in Al mustadrik{2/192} who said it is sahih ul isnad and Adhahbi agreed with him in his saying that the hadith is sahih.

55)..It has been narrated from Umm Salamah{may Allah be pleased with her }that the Messenger of Allah {may peace and blessings of Allah be upon him) preferred wearing,from among all clothing , the qamis{thawb}.

•It is hadith sahih. Narrated by the compilers of As sunnan with the previous hadith.

56).. From Asmaa bint Yazid(may Allah be pleased with her) who said: The sleeve of the shirt of the Apostle of Allah (may peace and blessings of Allah be upon him) came to the wrist.

•It was narrated by Abu Dawud in the book of clothing(4/4027} and At Tirmidhi in the book of clothing(27){4/1765} who said it is hadith hasan gharib .An Nisa'i in Alkubrah {5/482} from shahrb. Hawshab is mursal{forwarded}as said by Hafiz thus the hadith is da'if.

57)..Mu'awiyah binQurrah quoted his father as saying: I came to the Messenger of Allah (may peace and blessings of Allah be upon him) with a company of Muzainah and we swore allegiance to him. The buttons of his shirt were open. I swore allegiance to him and I put my hand inside the collar of his shirt and felt the seal (of the prophethood).

•It was narrated Abu Dawud in the book of clothing {4/4082}.Ibn Majah {2/3578}Ibn Hiban in his sahih {7/401}and Imam Ahmad in his Musnad [4/69}{5/35}Ibn Sa'd in At Tabaqaat{1/460}.I It is a sahih hahith.

58).. From Anas bin Malik (may Allah be pleased with him) who reported: The Messenger of Allah (may peace and blessings of Allah be upon him) came out of his house with his assistant Usamah Bin Zayd (may Allah be pleased with him). He was wrapped in a yamaani printed sheet. He came and led them (the companions) in prayer.

•It was narrated by Imam Ahmad in his Musnad {3/257/262/281},Ibn Hiban in his sahih {4/38}and Abu Shaikh{page120}.It is a sahih hadith.

59).. From Abu Sa' id Al Khudri (may peace be upon him) said :When The Apostle of Allah (may the peace and blessings of Allah be upon him) put on a new garment he mentioned it by name, turban, or shirt and would then say: O Allah, praise be to You! As You have clothed me with it, I ask You for its good and the good of that for

which it was made, and I seek refuge in You from its evil and the evil of that for which it was made.

•It was narrated by Abu Dawud in the book of clothing {4/4020}and At-tirmidhi in the book of clothing [4/1767}and it was said that it is a hadith hasan gharib sahih.Ibn Hiban {1442} and Imam Ahmad in his Musnad {3/30 /50}. It is a sahih hadith.

60).. From Anas bin Malik (may Allah be pleased with him) who reported that the garment most like by Allah's Messenger (may peace be upon him) was the mantle of yemen .

•It was narrated by Al Bukhari (18), Muslim(33), Abu Dawud (11), and At Tirmidhi (43/45) in the book of clothing. It was narrated also by An Nisa'i in the book of adornment (94). Imam Ahmad in Al Musnad 3/134/184/251).

61) ..From Abu Juhayfah (may Allah be pleased with him) who says: I saw the Messenger of Allah (peace and blessings of Allah be upon him) wearing a piece of red (colored) clothing. The lustre of the feet the Messenger of Allah (peace and blessings be upon him) is still before me. Sufyaan (may Allah be pleased with him) who is a narrator of this hadith says: According to my understanding the piece (of clothing) was printed red.

•It was narrated by Al Bukhari in the book of clothing {10/51812}, Muslim in the book of clothing {3/33/1648}, Abu Dawud {4/4060}and At-Tirmidhi in the book of clothing {4/1787} and it was said that it is a sahih hadith hasan gharib. An Nisa'I in the book of adornment, Imam Ahmad in his Musnad {3/134/184/251/292}, and Abu Shaikh page 105.

62).. From Baraa bin Aazib (may Allah be pleased with him) who says: Never did I see anyone more handsome than Allah's Apostle (may peace and blessings of Allah be upon him) in the red mantle. His hair was hanging down over his shoulders.

•It was narrated by Al Bukhari in the book of clothing {10/5901}, Muslim in the book of virtues [4/92 1818}, An Nisa'i in the book of adornment [8/133/134} and Abu Dawud in the book of combing hair {At Tarajjul}{4/4183} and At-Tirmidhi in the book of clothing {4/1724}and it was said that it is hadith hasan sahih. Also Imam Ahmad in his Musnad{4/295}and Abu Shaikh page [120}.

63).. From Abu Rimthah Taymi (may peace and blessings of Allah be upon him) who said that the Messenger of Allah (peace and blessings of Allah be upon him) covered himself with two green colored sheets.

•It was narrated by At-Tirmidhi in the book of Adab{good manners}{5/2812}and it is said that it is hadith hasan gharib. An Nisa'i in the book of feasts {3/1571}, in the book of adornment {8/5334}, Ahmad in his Musand {7117}, Shaikh Ahmad Shakir said :Its isnad is sahih.

64).. From Qaylah bint Makhramab (may Allh be pleased with her) who says: I saw the Messenger of Allah (may peace and blessings of Allah be upon him) in such a state that he was wearing two old waist wrappers that had been dyed a saffron colour but there was no sign of saffron left on it. There is a lengthy story in this hadith also. Its isnad is da'if{weak}.

•It is narrated by At-Tirmidhi in the book of Adab {5/2814}who said 'we only know the hadith in this way. The scholar of hadith said that Abdullah bin Hassan is accepted, as did Hafiz. Shaikh Al Bani made it hasan {approved}.

65) .. From Ibn Abbass (may Allah be pleased with him) who reported: The messenger of Allah (may peace and blessings of Allah be upon him) said: Wear your white garments, they should be worn whilst living , and shroud your dead in them, for they are among your best garments.

•It was narrated by Abu Dawud in the book of clothing {4/4061}Ibn Majah in the book of clothing {2/3566}and At-Tirmidhi in the book of funerals [3/994}and it was said to be hasan sahih and Imam Ahmad in his Musnad {3036/3426} who said the hadith is sahih .

66).. From Samura bin Jundub (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) said: Put on white garments because they are purer and better and shroud your dead in them.

•It was narrated by At-Tirmidhi in the book of Adab {5/2810} and said it is hadith hasan sahih .An Nisa'i in the book of adornment {8/5337}, Ibn majah in the book of clothing {2/3567}and AlHakim in Al Mustadrak {1/354/355/}4/185}. In some narrations of the hadith ,there is Ma'mun bin Abi shabib who is Mudalis and he traces it back but the hadith has another correct narration from ibn Abbass.and Adh'ahabi and hafiz who said its isnad is sahih.

67) .. From A ishah (may Allah be pleased with her) who said: The Apostle of Allah (may peace and blessings of

Allah be upon him) went out one morning wearing a variegated garment of black goat hair.

•It was narrated by Muslim {3/36/1649} in the book of the virtues of the companions{4/71/1883}, Abu Dawud in the book of clothing {4/4032}and At-Tirmidhi in the book of Adab {5/2813} who said it is hadith hasan gharib sahih. Also Imam Ahmad in his Musnad {6/162}.

68) ..From Mughirah bin Shu'bah(may Allah be pleased with him) who said: The Messenger of Allah wore a Rumi Jubbah (clothing made in Rome) which had narrow sleeves.

•It was narrated by At-Tirmidhi in the book of clothing {4/1768}and it is said to be hadith hasan sahih .I Its basis is available in sahihan {Bukhari and Muslim}and other books of hadith from other ways from Mughirah{May Allah be blessed with him}. It was narrated by Bukhari {1/363}in the book of prayer and in the book of clothing {10/5799}and Muslim in the book of purification {1/77/229}, Abu Dawud {1/151}, An Nisa'i {1/82}and Imam Ahmad in his Musnad {1/29/44}.

chapter9:

About the bread of the Messenger of Allah {may peace and blessings of Allah be upon him}:

69).. Muhammed ibn Sereen narrated : We were with Abu' Huraira while he was wearing two lined garments dyed with red clay. He cleaned his nose with his garment ,saying :Bravo!Bravo!Abu' Huraira is cleaning his nose with linen ! There came a time when I would fall senseless between the pulpit of Allah 's Apostle {may the blessing

and peace of Allah be upon him }and A'isha's dwelling whereupon a passerby would come and put his foot on my neck ,considering me a mad man, but in fact, I was not mad, I suffered from nothing but hunger.

•It was narrated by Al Bukhari in the book of holding fast to the Quran and the traditionsof the Prophet {peace and blessings of Allah be upon him){13/7324}, and At-Tirmidhi in the book of asceticism{4/ 2367}and it is said to be hadith hasan sahih gharib on this account.

70)..From Malik ibn Dinaar who said: The Messenger of Allah {peace and blessings of Allah be upon him) never filled his stomach with bread or meat except on rare occasions.

•Its isnad is Mursal sahih . Narrated by a Tabi'I {successor of the companion} who transmitted it from Allah's Messenger (peace and blessings be upon him).

•It was narrated by An Nisa'i in the book of sacrifice {37}

Chapter10

Chapter on the Khuf (leather socks) of the Messenger of Allah (may peace and blessings of Allah be upon him).

71).. from Abu Buraidu (may Allah be pleased with him) who reported from his father that Najjashi offered to the Prophet (peace and blessings of Allah be upon him)a gift of a pair of plain, black leather socks, then he wore them. After that he performed ablution and wiped over them.

•This isnad is da'if . It was narrated by At-tirmidhi in the book of Adab {5/2820},Ibn Majah in the book of purification {1/549]and in the book of clothing

{2/3620}and Ahmad in his Musnad {5/352}. Its isnad contains Dilham bin Salih who is da'if and Hajeer bin Abdullah Alkanadi who is Maqbul but the hadith has other evidence in Abu Shaik page 142. Shaikh Al bani said it is hadith hasan.

72)..From Mughirah bin Shubah (may Allah be pleased with him) who relates: Dihyah Kalbi sent to the Messenger of Allah (may peace and blessings of Allah be upon him) a gift of two Khuffs (leather socks). In another narration, it is stated that with the khuffs there was also a jubbah (long coat)that was sent to the Messenger of Allah (May peace of Allah be upon him) We did not inquire if the skin was from slaughtered animals or not.

•*It was narrated by At-Tirmidhi in the book of clothing {4/1769], Abu Shaikh page {141{in the book of good manners of the Prophet (peace and blessings be upon him). Its isnad is sahih. The second portion of the hadith is narrated by At-Tirmidhi also [4/page 211], and Sa'id Isra'il from Jabir from Amir who mentioned it. Jabir is An Nahka' who is da'if {weak} as hafiz said in At Taqrib. In short the hadith is sahih except the second portion.*

Chapter 11

Chapter on the shoes of the Messenger of Allah (may peace and blessings of Allah be upon him).

73).. From Qatadah (may Allah be pleased with him) who reports that: I asked Anas (to describe) the shoes of the Messenger of Allah (May peace and blessings of Allah be upon him). He replied: They had two thongs.

•*It was narrated by Al Bukhari in the book of clothing {10/5857},Abu Dawud in the book of clothing {4/4134}*

and At-tirmidhi in the book of clothing {4/1772/1773}and it is said to be hadith hasan sahih. Also Ibn Majah in the book of clothing {2/3615},I Imam Ahmad in his Musnad {3/122/203/245/269] and Abu Shaikh page {143}.

74).. From Abdullah bin Abbass (may Allah be pleased with him) who reported that the sandals of the Prophet (peace and blessings of Allah be upon him) had two thongs and their straps were double.

•It was narrated by Ibn Majah in the book of clothing {2/3614}, and Hafiz narrated it in Al Fat'h{10/ 325]and said its isnad is strong.

75).. From Isa bin Tahman who narrated: Anas brought out to us two worn out leather shoes without hair and with pieces of leather straps. Later on Thabit Al Banani told me that Anas said that they were the shoes of the Prophet (may the blessings and peace of Allah be upon him).

•It was narrated by Al Bukhari in the book of the obligation of one fifth war booty of the war booty){6/3614} and Abu Shaikh in the good manner of the Prophet {peace and blessings be upon him) page 145}

76).. From Ubayd bin Jurayi (may Allah be pleased with him) who asked Ibn Umar (may Allah be pleased with him) the reason for not wearing shoes that have no hair. He said: I saw the Messenger of Allah (may peace and blessings of Allah be upon him) wear them and perform ablution (wudu) with shoes that didn't have hair on them. So I like this type of shoes.

•It was narrated by Al Bukhari in the book of clothing(10/5851], Abu Dawud (21)in the book of {manasik}the rites of Hajj {2/1772} and Muslim in the

book of Hajj 2/25/844} Malik (1/31/333), Imam Ahmad in Al Musnad (2/17) (66/110), Ibn Sa'd in At tabaqaat{1/473}and Abu Shaikh{page 144}

77).. From Abu Hurairah (may Allah be pleased with him) who said: The shoes of the Messenger of Allah had two thongs.

•It was narrated by Tabarani {1/92}and Ibn Majah in the book of clothing {27/3614}. According to Az Zawa'id, its isnad is sahih , its authorities being reliable.

78) ..From Amr bin Hurayth (may Allah be pleased with him) who reports: I saw the Messenger of Allah (may peace and blessings of Allah be upon him) perform Salaah (prayer) with shoes that had another leather sole sewn onto them.

•It is hadith sahih. It isnarrated by Imam Ahmad in his Musnad {4/ 307 /5/6}, Ibn Sa'd in At tabaqaat {1/479}and Abu Shaikh in the book of the good manners of the Prophet (peace and blessings be upon him) {page143}. I Its isnad contains a {tabi' i}' a successor of the companions,whose name is unknown but its narrators are reliable and the hadith has other evidence as in Abu Shaikh and Imam Ahmad from Ma'traf bin Shi' khiir who narrated that a nomad said :I have seen your Prophet wearing two pairs of shoes that had another leather sole sewn onto them. Its isnad is sahih and it has other correct evidence narrated by Abu Shaikh{page 144}In general it is a sahih hadith.

79).. From Abu Hurairah (may Allah be pleased with him) who narrated: Allah's Apostle (may peace and blessings of Allah be upon him) said: None of you should walk,

wearing one shoe only; he should either put on both shoes or take them off altogether.

•It was narrated by Al Bukhari in the book of clothing (40){10/5855}, Muslim in the book of clothing (68), {3/68/1660} At Tirmidhi (34} in the book of clothing [4/1774]), Abu Dawud in the book of clothing (41).[4/4136}and Imam Ahmad in his Musnad. Mauqud delayed transmission from Abu Hurairah and {marfu'} {traced directly from Abu Hurayrah {3/283//409/430/477/497}, Malik in AlMuwatta {/2/14/916] and Ibn Majah in the book of clothing {2/3617].

80).. From Jaabir (may Allah be pleased with him) who said: the Messenger of Allah (may peace and blessings of Allah be upon him) prohibited eating with the left hand, or the wearing of one shoe only.

•It was narrated by Muslim (70/71), and Abu Dawud (41) in the book of dressing. Malik in the book of the attributes of the Prophet (peace and blessings be upon him) (5) and Imam Ahmad (2/80) (3/202/254) (4:45/46/50).

81).. From Abu Hurairah (may Allah be pleased with him) who narrated: Allah's Apostle (may the peace and blessings of Allah be upon him) said: If you want to put on your shoes, put on the right shoe first and if you want to take them off, then take off the left one first. Let the right shoe be the first to be put on and the last to be taken off.

•It was narrated by Al Bukhari in the book of clothing {10/ 5856}, Abu Dawud in the book of clothing {4/4139}and At-Tirmidhi in the book of clothing {4/1779}and it is said to be hadith sahih. Also Imam

Ahmad in his Musnad [2/1779}, imam Malik in Al Muwatta {2/25/916} and Al Huma'di in his Musnad{1135}.

82).. From A'isha (may Allah be pleased with her) who narrated: The Prophet of Allah (may peace and blessings of Allah be upon him) used to like starting from the right, as far as possible while combing his hair, putting on his shoes or performing ablution.

•It was narrated by Al Bukhari in the book of clothing (38), An Nisa'i in the book of adornment(62), Imam Ahmad in Al Musnad (6:94)and At-Tirmidhi in the book of prayer{2/608]. It is said to be hadith hasan sahih.

83).. From Abu Hurairah (may Allah be pleased with him) who says: The shoes of the Messenger of Allah (may peace and blessings of Allah be upon him) had two straps in the same manner as the shoes of Abu Bakr and Umar (may Allah be pleased with them) had two straps on them. Uthman b. Afan (may Allah be pleased with him)was the first one who began to use one strap.

•bin Qa's Abu Mua'wayah who is Matruk{discarded}, accused of falsehood, as Hafiz said in At Taqriib and the hadith has other evidence narrated by the compiler and Tabarani, but this narration is also weak.

Chapter 12

On the ring of the Messenger of Allah (may Allah be pleased with him).

84).. From Anas bin Malik who said: The ring of Allah's Messenger (may peace and blessings of Allah be upon him) was made of silver. Its stone was from Abyssinia.

•It was narrated by Muslim in the book of clothing {3/61/1658], At-Tirmidhi in the book of clothing {4/ 1739] and it is said to be hadith hasan sahih gharib and Abu Dawud in the book of the ring {4/4216]}, An Nisa'i in the book of adornment {8/ 173/5211], Imam Ahmad in his Musnad {3/ 225/ 3.209}, Abu Shaikh Page 137} and Ibn Majah in the book of ... ... ? [2/3641].

85).. From Anas (may Allah be pleased with him) who says: The ring of the Messenger of Allah (may peace and blessings of Allah be upon him) was made of silver. He used it as a seal (stamp) but didn't wear it.

•It was narrated by Imam Ahmad in his Musnad and mentioned a gold ring and the hadith was narrated by Abu Shaikh page {138}, without saying whether it is gold or silver. Its isnad is sahih.

86).. From Anas bin Malik (may Allah be pleased with him) who narrated: The ring of the Prophet (may peace and blessings of Allah be upon him) was silver, and its stone was silver too.

•It was narrated by Al Bukhari(74), At Tirmidhi (15) in the book of clothing. and it was said to be hadith hasan sahih gharib . Abu Dawud in the of the ring (1).{4/ 4217] An Nisa'i in the book of adornment (47){8/174/5213} and Imam Ahmad in Al Musnad (3:266). Also Ibn Sa'd in Tabaqaat {1/ 472] and Abu Shaikh page 138]

87).. From Anas bin Malik (may Allah be pleased with him) who reported that when Allah's messenger (may peace and blessings of Allah be upon him) decided to write letters to non-Arabs, hey (his companions) told him that they would not read a letter until it was sealed. Then Allah's Messenger (may peace and blessings of Allah be

upon him) had a silver ring made (for himself), (its shape is so vivid in my mind that it is as if I see its brightness in the hand of Allah's messenger (may peace be up on him).

•It was narrated by Al Bukhari (52), Muslim (58) in the book of clothing. Abu Dawud in the book of the ring (1). At Tirmidhi in the book of taking permission(25),and Abu Shaikh Page 140 briefly.and Ibn Sa'd in Atabaqaat {{1/ 471}.

88).. From Anas (may Allah be pleased with him) who relates: The inscription engraved on the ring of the Messenger of Allah (may peace and blessings of Allah be upon him) was Muhammed on one line, Apostle in another line and Allah in the third line.

•It was narrated by Al Bukhari in the book of the obligation of one fifth {6/ 3106}, in the book of clothing [10.5878}, At-Tirmidhi in the book of clothing {4/ 1747/1748]and it was said to be hadith hasan sahih gharib. Also Abu Shaikh Page 141}

89).. From Anas (may Allah be pleased with him) who relates that the messenger of Allah (may peace and blessings of Allah be upon him) wrote (letters) to Kisra, Qaysar(Caesar) and Najaashi (inviting them to accept Islam). The people said: O Messenger of Allah (peace be upon him) , those people do not accept letters without a seal on it. So (for this reason) the Messenger of Allah had a stamp made of silver and had (Muhammed the Messenger of Allah (peace and blessings be upon him) engraved on it.

•It was narrated by Muslim in the book of clothing {3/58/1657} and the hadith was narrated in other ways. It was mentioned in hadith 87.

90).. From Anas bin Malik (may Allah be pleased with him) who said: When the Messenger of Allah (may peace and blessings of Allah be upon him) entered the privy, he would take off the ring.

•It was narrated by At Tirmidhi in the book of clothing (1746/4}, Abu Dawud in the book of purification (1)19], Ibn Majah in the book of purification {1/ 303], An Nisa'i in the book of adornment (53)/8/178/ 5228] and Imam Ahmad in Al Musnad (2:311-454). Also Abu Dawud said this hadith was munkar{disapproved}tradition, i.e it contradicts the well -known version reported by reliable narrators. On the authority of Anas, the well -known version says that the Prophet {may peace be upon him } had a silver ring made for him ,then he cast it off . The misunderstanding is on the part of Hamma'm {who is a narrator of the previous tradition mentioned in the text}. This is transmitted only by Hamma'm.

91).. From Ibn Umar (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, then by Umar and then by Uthman till it fell in the well of Aris. On that ring was engraven: Muhammed, the Apostle of Allah.

•It was narrated by Al Bukhari (45){10/ 5873], Muslim (54{3/ 1667], and Abu Dawud in the book of the ring (1). An Nisa'i in the book of adornment (33){8/5308}, and Imam Ahmad in Al Musnad (3734} who narrated it but without mentioning the well.

Chapter 13

Chapter stating that the Messenger of Allah (may peace and blessings of Allah be upon him) wore the ring:

92).. From Ali bin Abi Taalib (may Allah be pleased with him) who says: The Messenger of Allah (may peace and blessings of Allah be upon him) wore his ring on his right hand.

•It was narrated by Abu Dawud in the book of the ring {4/ 4226}, an Nisa'i in the book of adornment {8/ 175/ 5218}, Ibn Hiban {7/415} and An Nisa'i in Al Kubrah {in the book of adornment {5/ 452/ 9526]. Its isnad is sahih on the condition stipulated by Shaikhan {Al Bukhari and Muslim}.

93}.. From Hammaad bin Salamah who said: I saw Abdur Rahmaan bin Abi Raafi wearing a ring on his right hand.I asked him the reason and he replied: I have seen Abdullah bin Jafar (may Allah be pleased with him) wearing a ring on his right hand. And he said that he had seen the Messenger of Allah (may peace and blessings of Allah be upon him), wearing a ring on his right hand.

•It was narrated by At-Tirmidhi in the book of clothing [4/ 1744}, said Muhammed bin Ismail i:e Al Bukhari who said this is the most valid hadith in this chapter. It was narrated by An Nisa'i in the book of adornment [8/ 5219}and also in As Sunnan Al kubrah {5/ 452/ 9527}, Imam Ahmad in his Musnad {2/304/9527]and Abu Shaikh page {130 it is hadith sahih.)

94).. It is related from Abdullah bin Jafar (may Allah be pleased with him) from another source (another chain) of narrators that the messenger of Allah (may peace and

blessings of Allah be upon him) wore a ring on his right hand.

•It is hadith sahih but the isnad of the compiler is weak.I It was narrated by Ibn Majah in the book of clothing {2/ 3647}and Abu Shaikh page 130...its isnad contains Ibrahim bin fadl.who is Matruk {discarded} because of his being accused of falsehood in matters other than the narration of the tradition,as said by Hafith, however the hadith is sahih with what is mentioned before and after it.

95).. From Jaaber bin Abdullah who says: The Messenger of Allah (may peace and blessings of Allah be upon him) wore the ring on his right hand.

•Its isnad here is very weak, because Abdullah bin Maimun bin Dawud Hafith said that he is Matruk and Munkar. It was narrated by Abu Shaikh with a weak isnad because Haraan bin Uthman AnsariHafith as said in al Mizan :Imam Ahmad said that people left his traditions.Imam Ash-shafi'I and others said that narrating traditions from Haraam is forbidden [Haram}...but the hadith is considered sahih by what precedes it.

96).. Sault bin Abdullah says that Ibn Abbass (may Allah be pleased with him) wore a ring on his right hand and as far as I can remember he used to say that the Apostle of Allah (peace and blessings of Allah be upon him) also wore it on his right hand.

•It is hadith hasan. It was narrated by Abu Dawud in the book of clothing {4/4229], At-Tirmidhi in the book of clothing {4/ 1742}, Abu Shaikh page 129/130} and Imam Abu Esaa Al Bukhari said that hadith Muhammed bin

Is'haaq from As Salt bin Abdullah ibn Nufal is hasan sahih.

97).. From Ibn Umar (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) had a silver ring made for himself and he kept its stone towards the inside of his palm. On that ring was engraved Muhammad, the Apostle of Allah. The people were prohibited from making this inscription on their rings. I It was the same ring which fell into the well of Aris.

•It was narrated by Al Bukhari (45), Muslim (29)and Ibn Majah (41) in the book of clothing. It was also narrated by An Nisa'i in the book of adornment (47), Abu Dawud in the chapter of the ring, chapter(1), and Imam Ahmad in Al Musnad (2/18/34/68/96).

98).. From Jaafar bin Muhammed, from his father, who narrated that Hasan and Husayn (may Allah be pleased with them) wore their rings on their left hands.

•It was narrated by At-Tirmidhi in the book of clothing {4/1743}, and it is said to be hadith hasan sahih and it was also narrated by Abu Shaikh page 133}. The hadith is sahih.

99) ..It is related from Anas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) wore a ring on his right hand and some people have also related from Anas that the Messenger of Allah wore a ring on his left hand. Imam Tirmidhi said that these two hadith are incorrect.

•It is a sahih hadith. It was narrated by Imam An Nisa'i in the book of clothing {10/ 298}, and Abu Shaikh page page130 /131 and its isnad is sahih .

100).. From Ibn Umar (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) had a ring made of gold which he wore on his right hand.
Then the Messenger of Allah (peace and blessings of Allah be upon him) threw away the gold ring and said: I will never wear it again, when he saw people wearing gold ring. After he did this, the people threw away their gold rings.

> *•It was narrated by Al Bukhari in the book of clothing {10/ 5865} Muslim in the book of clothing {3/ 1655}, Abu Dawud in the chapter of the ring chapter {4/ 4218} and At-Tirmidhi in the chapter of clothing chapter{4/1741}. It is said to be hadith hasan sahih.*

chapter 14

Chapter on the sword of the Messenger of Allah (peace and blessings of Allah be upon him).

101).. From Anas (may Allah be pleased with him) who reports that the pommel of the sword of the Apostle of Allah (may peace and blessings of Allah be upon him) was made of silver.

> *•It is hadith sahih. It was narrated by Abu Dawud in the book of (Al Jihad) the holy struggle (64).{3/ 2583}, An Nisa'i in the book of adornment (8/119)and At-Tirmidhi in the book of Al Jihad{4/ 1691}and it is said to be hadith hasan gharib. Also Abu Shaikh page 151)*

102)..From Sa‘ eed bin Abil Hasan Basri (may Allah be pleased with him) who related the same hadith.

> *•It is sahih and it is Mursal. It was narrated by An Nisa'i in the book of adornment {1/ 219}, and the compiler*

referred to it in the book of Al Jihad{the Holy struggle}{4/page 174}, Abu Dawud in Al Jihad chapter {3/2584}, and Darami {2/2458}. The hadith is sahih by what is mentioned before it.

103).. From Hud, Abdullah bin Sa'eed, from his grandfather who said: When the Messenger of Allah (may peace and blessings of Allah be upon him) entered Makkah on the Day of Conquest , his sword had gold and silver on it. Taalib (one of the narrators of this hadith) said: I asked him: on which part of the sword was the silver? He replied 'the pommel of the sword was made of silver.

•It is hadith da'if {weak}. I It was narrated by At-Tirmidhi in Al Jihad chapter{4/1690}and it is said to be hadith hasan gharib. Also Abu sheikh page 150 and Ibn Abdulla mentioned it in the book of Estiaab'and said its isnad is not strong, and Dhahabi said it is da'if not hasan, and Abu Hatim said it is Munkar. Thus the hadith is weak.

104).. Ibn Seereen says: I made my sword like the sword of Samurah bin Jundub (may Allah be pleased with him) who said that he had his sword made in the same manner as the one the messenger of Allah (peace and blessings of Allah be upon him) had. The sword was the type used by the tribe of Banu Hanifa (1)Bani Hanifa was a trib in Arabia who were famous for manufacturing goog quality swords.

•It was narrated by At-Tirmidhi in the book of Al Jihad {the holy prophet}{4/ 1683}, and said it is hadith gharib and its isnad contains Uthman ibn Sa'eed Al Katib who is da'if as Hafih ibn Hajr said in Ataqriib.

Chapter 15

Chapter on the armor of the Messenger of Allah (may peace and blessings of Allah be upon him).

105).. From Zubayr bin Al Awwaam (may Allah be pleased with him) who relates that the Messenger of Allah (may peace and blessings of Allah be upon him) wore two suits of armor on his body in the battle of Uhud. The Apostle of Allah (peace and blessings of Allah be upon him) intended to climb a hill but he couldn't do so. He therefore requested Talhah (May Allah be pleased with him) to sit and with his aid climbed the hill. He, Al Zubayr (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying it has become obligatory (Waajib) (Paradise or the intercession) for Talhah.

•It was narrated by At-Tirmidhi in the book of the holy struggle {4/1692}and in the book of virtues {5/ 3738} and said it is hadith hasan gharib. I In the second book he said it is hadith sahih gharib. I said it was traced back by Muhammed ibn Is'haaq who is Mudallas{hidden},where one or more narrators are suppressed. But it was narrated by Imam Ahmad in his Musnad {1417} and Hakim in Al Mustadrak {3/25} and Baihaqi in AsSunnan{2/370/9/46}and Ibn Hiban. All are from Zubayr bin Al Awwaam with correct isnad,so the hadith is sahih.

106).. From Sa'ib bin Yazid (may Allah be pleased with him) who reported that the messenger of Allah (may peace and blessings of Allah be upon him) wore two suits of armor on the day of Uhud (Battle) one over the over.

•It is a righteous tradition. It was narrated by Abu Dawud in the book of the Prophet {3/2590} from Sa'ib ibn Yazid from a man who he mentioned his name and in the book of the holy struggle, Imam Ahmad in his Musnad {3/449}, and Abu Shaikh page 152 from Sa'ib bin Yazid. According to az-Zawa'id, its isnad is sahih according to the conditions laid down by Al Bukhari.

chapter 16

Chapter on the helmet of the Messenger of Allah (may peace and blessings of Allah be upon him).

107).. From Anas bin Malik (may Allah be pleased with him) who reports: The Apostle of Allah (may peace and blessings of Allah be upon him) entered Makkah in the year of the conquest of Makkah wearing a helmet on his head. He was told that Ibn Akhtal was near a curtain of the Kabah. He said: kill him.

•It was narrated by Al Bukhari in the book of fishing {4/1846}, in the book of the holy struggle {6/3044}, Muslim in the book of Hajj{2/450/989-990}, Abu Dawud in the book of the holy struggle {3/2685}and At-Tirmidhi {4/1693}and said it is hadith hasan sahih gharib and An Nisa'i in the book of the rites of hajj {Manasik}5/2867}and Ibn Majah in the book of the Prophet {2/ 2805}, Darimi in the book of Manasik {2/1938},Malik in Al Muwatta in the book of hajj{1/247/423]and Imam Ahmad in his Musnad {3/109/164/224/231/242/240].

108).. It is narrated from Anas bin Malik (may Allah be pleased with him) who said: When the Messenger of Allah (peace and blessings of Allah be upon him) entering Makkah as a conqueror, he wore a helmet on his head. After he took it off, a man came to him and said: O

messenger of Allah, Ibn Akhtal is hanging near the curtain of the Kabah.He (SAW) said: kill him. Ibn Shihaab Zubri says: I have been informed that the Messenger of Allah (peace and blessings of Allah be upon him) was not in the state of Ihraam.

•It is a righteous tradition and was narrated by the compilers of sunnan in the books mentioned previously with the above hadith.

Chapter 17

Chapter on the Turban of the messenger of Allah (may peace and blessings of Allah be upon him).

109)..From Jabir (may Allah be pleased with him) who said:The Messenger of Allah (may peace and blessings of Allah be upon him) entered Makkah in the year of the conquest while he had a black turban on him.

•It was narrated by Muslim in the book of piligrimage {2/451/990},Abu Dawud in the book of clothing {4/ 4076} and At-Tirmidhi in the book of clothing {4/1735}and it is said to be hadith hasan sahih. An Nisa'i in the book of Manasik {5/2869} in the book of adornment {8/211}, Ibn Majah in the book of Al Jihad {2/ 2822} and in the book of clothing {2/ 3585}and Darimi in the book of Manasik {2/1939} and Imam Ahmad in his Musnad {3/363/387} and Abu Shaikh page 122}.

110).. From Ja'far bin Amr b. Huraith reported his father saying: I had seen the Messenger of Allah (may peace and blessings of Allah be upon him) wearing a black turban.

•It is a righteous tradition. It was narrated by Ibn Majah in the book of Al Jihad {2/2821} and in the book of clothing {2/3587}and the hadith was narrated also by

Muslim and An Nisa'i with the words :he{peace and blessings of Allah be upon him) addressed the people on the pulpit as it was mentioned in the following hadith.

111).. From Jafar bin Amr bin Huraith who reported on the authority of his father that Allah's Messenger (peace and blessings of Allah be upon him) addressed the people (on the pulpit) wearing a black turban on his head.

•It is a righteous tradition. It was narrated by Ibn Majah in the book of Imaamah {1/1104} and in the book of clothing {2/3584} ,Muslim in the book of Hajj {2/452/990}, Abu Dawud in the book of clothing {4/4077}and An Nisa'i in the book of adornment.

112).. From Ibn Umar (may Allah be pleased with him) who said: When the Messenger of Allah (peace and blessings of Allah be upon him) fastened his turban; he used to putthe back- end portion of the turban between his shoulders from the back. Nafi say: I had seen Abdullah bin Amar (may Allah be pleased with him) wear it in the same manner. Ubaydullah,who is the student of Nafi,says: I saw Qaasim bin Muhammad and Saalim bin Abdullah do the same.

•It is a righteous tradition but the isnad of the compiler contains da'if{weakness}. It was narrated by At-Tirmidhi in the book of clothing {1/ 1736}and Abu Shaikh page 123 with the same isnad .It contains Yayah Al Jari who is true with a large number of lapses as Hafith ibn Hajr said and the hadith has other correct evidence that make it sahih as Shaikh Albani said.

113).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah addressed the people on

the pulpit, wearing a black turban (or an oily strap of cloth) on his head.

•It is a righteous tradition. It was narrated by Imam Ahmad in his Musnad {2074} and the origin of the hadith is in Al Bukhari in the book of virtues{6/6328}and in the book of the merits of the Ansar{7/3800}.

Chapter 18

Chapter on lungi, izaar (waist - wrapper, sarong) of the Apostle of Allah (peace and blessings of Allah be upon him) .

114) ..From Abu Burdah who narrated from his father that Aishia showed us a patched sheet and a thick coarse lungi, then said: The spirit of the Apostle of Allah (may peace and blessings of Allah be upon him) was taken in these clothes.

•It was narrated by Al Bukhari in the book of clothing {10/ 5818}, Muslim {3/34/35/1649}, Abu Dawud {4/ 4036} and At-Tirmidthi {4/ 1733} and it is said to be a hadith hasan sahih. Also Ibn Majah {2/ 3551} in the book of clothing. It was also narrated by Imam Ahmad in his Musnad {6/32},Ibn Sa'd in Atabaqaat {1/453]and Abu Shaikh page 111/112].

115).. From bin Saleem who said: I heard my aunt narrating on the authority of her uncle Ubayed bin Khaalid (may Allah be pleased with him) who said: While I was walking in the street of Madinah I heard a person from behind me say: Tuck up your lower garment (Izaar), because it avoids physical and spirtual impurities (Najaasah). When I turned to see who was talking, I saw

that it was the Messenger of Allah (peace and blessings of Allah be upon him) and I said: O Messenger of Allah, this is a simple lungi, how can one become proud? He said: wouldn't you like to follow and do like me? I saw that his lungi reached till half his shin.

•It is a righteous tradition but the isnad of the compiler contains da'f{weakness}. It was narrated by Imam Ahmad in his musnad{5/364}, An Nisa'i in Al Kubrah {5/ 484} and Abu Shaikh page 112}briefly. The hadith has other evidence in Al Musnad. Its isnad is sahih and the authorities of the isnad are reliable.

116).. Salamah bin Akwa (may Allah be pleased with him) who says: Uthmaan (may Allah be pleased with him) wore his lungi (izar) till the middle of his shin and said: This is how my companion i:e. the Apostle of Allahwore his lungi.

•It is a rightious tradition but the isnad of the compiler is da'if{weak]. It was narrated by Abu Shaikh page 112. Its isnad contains Musa ibn Ubaid who is da'if [weak]as Hafith said but the hadith has other evidence and Shaikh Alnani corrected it.

117).. From Hudhaifa (may Allah be pleased with him) who reported that: Allah's Messenger (may peace and blessings of Allah be upon him) caught hold of the lower part of my shin or his shin and then said: This is the place of wearing the lower garment (up to half way down the shin). If you don't do that, then keep it lower (than the shin) and if you still cannot observe it, keep it lower and the lower garment has no right in the ankles i:e It is not permissible to trail it down to the ankles.

•It is a righteous tradition. It was narrated by At-Tirmidhi in the book of clothing {4/1783}and said it is

hadith hasan sahih. Also Ibn Majah in the book of clothing {3/3572},An Nisa'i in the book of adornment {8/5344} and Imam Ahmad in his musnad {5/382/396/398/400}.

Chapter 19

Chapter on the walk of the Messenger of Allah (may peace and blessings of Allah be upon him).

118).. From Abu Hurairah (may Allah be pleased with him) who said: I did not see any one more handsome than the Messenger of Allah (may peace and blessings of Allah be upon him). It was as if the brightness of the sun shone from his face. I did not see anyone walk faster than him as if the earth flooded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him and he was walking at his normal pace.

•It is hadith hasan but the isnad of the compiler is da'if{weak}. It was narrated by At-Tirmidhi in the book of virtues {5/ 3648} and said it is hadith gharib .It was also narrated by Imam Ahmad in his Musnad {2/350/380},Abu sheikh page {270} andIbn Sa'd in Atabqaat{1/415}. Its isnad contains I Ibn Lahi'a whose memory became weak in his old age after burning his books but the hadith has other evidence narrated by Ibn Sa'd and Baihaqi with weak isnad. The hadith with its narrations reaches to the degree of being hadith hasan.

119).. From Ibrahim bin Muhammed who says: When Ali (may Allah be pleased with him) described the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say that when the Messenger of Allah (SAW) walked, he lifted his leg with vigor. He did not drag his feet on the ground like woman do. When he walked, because of

the speed and force of his legs, it seemed as if he was descending from a high place.

•Its isnad is weak. It was mentioned before in hadith number {6} of this book.{Ash Shamaa'il}.

120).. From Ali bin Abi Talib (may Allah be pleased with him) who said: When the Messenger of Allah (may peace and blessings of Allah be upon him) walked, he bent slightly forward as if he was descending from a high place . It is a righteous tradition and the isnad of the compiler is weak. It was mentioned before in this book {Ash Shamaa'il} number {5}.

Chapter 20

Chapter on the qinaa(1) of the Messenger of Allah (may peace and blessings of Allah be upon him) [qinaa is the cloth which the Messenger of Allah wore on his head.]

121) ..From Anas bin Malik (may Allah be pleased with him) who says: The Messenger of Allah (may peace and blessings of Allah be upon him) often wore a cloth on his head. His cloth, because of its greasiness, looked as if had been oiled.

•Its isnad is weak. It was mentioned before in this book number 32.

Chapter 21

Chapter on the Messenger of Allah's (peace and blessings of Allah be upon him) way of sitting.

122).. From Qailah, the daughter of Makhramah, who said that she saw the Prophet (may peace and blessings of Allah be upon him) sitting with his arms round his legs. She said:

When I saw the Apostle of Allah (may peace and blessings of Allah be upon him) in such a humble sitting position, I trembled with fear.

•It is a hasan hadith. The isnad of the compiler is da'f{weak}. It was narrated by Abu Dawud in the book of Adab {4/ 4848} and At-Tirmidhi {5/2814}and it is said that we do not know this hadith except from the hadith of Abdullah ibn Hassa .I It has other evidence narrated by Abu Shaikh page 269} but its isnad is weak. The hadith with its narrations reaches the degree of being hadith hasan.

123).. From the uncle of Abbad bin Tamim who narrated: I Saw Allah's Apostle (May The blessings and peace of Allah be upon him) lying on his back in the Mosque and putting one leg over the other.

•It was narrated by Al Bukhari on the book of Asking permission (62 87), Muslim in the book clothing (1662) and At Tirmidhi in the book of Al Adab(2765). It was said that it is a sound, fine tradition. Also Abu Dawud in the book of Al Adab (4866) and Al Muwatta (87).

124).. From Abu Said Al Khudri (may Allah be pleased with him) who said: When the Apostle of Allah (may peace and blessings of Allah be upon him) sat, he had his knees drawn up supported by his hands.

•It is a righteous tradition but the isnad of the compiler is very weak. It was narrated by Abu Dawud in the book of Adab {General behaviour}{4846}, Al Baihaqi in AsSunnan Al Kubrah{3/236}and Ibn Adia in Al Kamil{3/174]. This is a very weak isnad .Abu Dawud said about this hadith: Abdullah ibn Shaikh is Munkarbut

the hadith has other evidence that strengthen it ,such as the hadith of ibn Umar {May Allah be pleased with him}who said :I saw Allah's Messenger {peace and blessings of Allah be upon him) in the courtyard of the Ka'ba in the squatting position putting his hand round his legs like this.[narrated by Al Bukhari {11/6272}]and the hadith of Ibn Abbass{May Allah be blessed with him }who said: The Messenger of Allah prayed eleven rakats and had his knees drawn up supported by his hands. {narrated by Muslim/1/528/185}. Also the hadith of Jabir ibn Sulaim who said: When I came to the Prophet { peace and blessings of Allah be upon him }, he was sitting with his hands round his knees wearing the cloak and its fringe was over his feet.{It was narrated by Abu Dawud {4/4075}, Al Baihaqi{3/236}and Ahmad in his musnad {5/63}

Chapter 22

Chapter on the pillow of the Messenger of Allah (may peace and blessings of Allah be upon him).

125).. From Jabir bin Samurah (may Allah be pleased with him) who said: I saw the Prophet (may peace and blessings of Allah be upon him) sitting reclining on a pillow which was on his left side.

•It was narrated by At-Tirmidhi in the book of Adab {5/ 2770}and it is said to be a hadith hasan gharib. Abu Shaikh page {270} and Imam Ahmad in his Musnad {50.86/87}. It was also narrated by Abu Dawud in the book of clothing {4/4143}. Also from Jabir bin Sumurah like the narration of Ash-Shamaa'il.

126).. From Abu Bakra (may Allah be pleased with him) from his father who said: The Messenger of Allah said:

Should I inform you about the greatest of sins? They answered: Yes, O Allah's Apostle. He said: To join others in worshiping Allah and to be undutiful to one's parents. TheProphet (may peace and blessings of Allah be upon him) sat up after he had been reclining (on a pillow) and said: And I warn you against giving false witness and he kept on saying that warning till we thought he would not stop.

•It was narrated by Al Bukhari in the book of the witnesses {5/2654} and in the book of Adab {10/ 5976} and in the book of obliging those who revert from Islam {the apostate to repent and those who obstinately refuse the truth [though they know that it is the truth} and fighting against such people}{12/6919]. Also Muslim in the book of faith {1/143/91}, At-Tirmidhi{4/1901}and Imam Ahmad in his Musnad {5/36/38}, Al Baihaqi in As Sunnan Al Kubrah{10/121}.

127).. From Abu Juhaifah who reported the Prophet (peace and blessings of Allah be upon him) said: But I do not eat while reclining.

•It is a sound tradition. It was narrated by Al Bukhari in the book of foods {9/5398/5399}, Abu Dawud {3/3769} and At-Tirmidhi {4/1830} and it is said to be hadith hasan sahih. Also Ibn Majah in the book of food{2/3262} and Imam Ahmad in his Musnad {4/308?309}and Al Baihaqi in AsSunnan Al Kubrah {7/49}.

128).. From Abu Juhaifah (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: I do not eat a meal while leaning against a cushion (twice)-(2)

•It was narrated by Ibn Majah (3262) and Abu Dawud (3760). It is a sound tradition like the previous hadith.

129).. From Jabir bin Samurah (may Allah be pleased with him) who said: I saw the Prophet (may peace and blessings of Allah be upon him) sitting while reclining on a pillow.

•It was narrated by At-Tirmidhi in the book of Adab {5/2771} and said it is hadith hasan sahih. It was mentioned before in number 125.

Chapter 23

Chapter on the Messenger of Allah's leaning on something other than a pillow.

130).. From Anas (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) become ill, so he (came out) with the support of Usama ibn Zayd and led the companions (may Allah be pleased with them)in prayer, wearing a yamaani printed shawl at that time.

•It is a sound tradition. It was narrated by Imam Ahmad in his Musnad {3/257 /262/281}, Ibn Hiban in his sahih {4/38} and Abu Shaikh page 120.

131).. From Al Fadl bin Abbass (may Allah be pleased with him) who said: I come to the Messenger of Allah at the time of his last illness before he passed away. A yellow band was fastened around his head. I greeted him and after replying, he asked me to fasten the band tightly around his head. I carried out his request. Therefore the Messenger of Allah (peace and blessings of Allah be upon

him) sat up, then stood up supporting himself on my shoulder and entered the Mosque.

There is a detailed incident in this hadith.

> *•It is a weak tradition. It was narrated by Abu Yalaa and At Tabarani in Al Kabiir and Alawsat. According to Az Zawaid its chain contains Abu Yalaa Ataa bin Muslim. Ibn Hiban said that he is reliable, while others said that he is da'if {weak}. The rest of the authorities are reliable. Hafith Ibn Kathir said: There is strangeness in its chain and its text. [5/231}.*

Chapter 24

Chapter on the description of how the Messenger of Allah (May peace and blessings of Allah be upon him) ate:

132).. From Ka'ab bin Malik (may Allah be pleased with him) from his father who said: The Messenger of Allah (may peace and blessings of Allah be upon him) licked his finger thrice (after eating}. Abu Easaa said: Muhammed bin Bashar narrated this hadith and said: He (peace and blessings of Allah be upon him) licked his three fingers.

> *•Its isnad is sahih but it contradicts the narration of the reliable hadith.*

133)..From Anas (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to lick his three fingers after eating.

> *•It was narrated by Muslim in the book of drinks (3/136/1607), At Tirmidhi (1803/4), Abu Dawud (3840/3)*

in the book of foods and Imam Ahmad in Al Musnad (3/290).

134).. Abu Juhayfah (may Allah be pleased with him) said: The Apostle of Allah (may peace and blessings of Allah be upon him) said: But I do not eat a meal while reclining.

•It was narrated by Al Bukhari in the book of foods {9/5398/5399},Abu Dawud in the book of foods {3/3769}, At-Tirmidhi {4/1830}and Ibn Majahin the book of foods {3262}.

135).. From Ka'b bin Malik (may Allah be pleased with him) who said: It was the habit of the Messenger of Allah (may peace and blessings of Allah be upon him) to use three fingers whilst eating and he also licked them.

•It was narrated by Muslim in the book of drinks (3/1605), Abu Dawud in the book of foods (3/3848) and Imam Ahmad in Al Musnad (3/404).

136).. From Anas bin Malik (may Allah be pleased with him) who said: Dates were brought to the Messenger of Allah (may peace and blessings of Allah be upon him). I saw him eating them, supporting his back against a wall (or something).

•It was narrated by Muslim (3/148/1616), Abu Dawud in the book of food (3/3771), Imam Ahmad in Al Musnad (3/180)and Darimi {2/2062}.

Chapter25

Chapter on the bread of the Apostle of Allah (may peace and blessings of Allah be upon him).

137).. From A'isha (may Allah be pleased with her) who said: The family members of Muhammed (peace and blessings of Allah be upon him) didn't fill their stomachs with barley bread till he passed away.

•It was narrated by Muslim (2282), At Tirmidhi in the book of Asceticism (2357), Ibn Majah (3346), Al Bukhari (in the book of foods and Ahmad in his Musnad (128/156/255).

138).. From Abu Umaamah Al Baahili (may Allah be pleased with him) who said: Bread made of barely was never left over in the house of the Messenger of Allah (may peace and blessings of Allah be upon him).

•It was narrated by At Tirmidhi 2359, and it was said to be hadith hasan sahih gharib. Also Imaam Ahmad in Al Musnad 267, and Ibn S'ad In At Tabaqaat { 401}.

139).. From Ibn Abbass (may Allah be pleased with him) who reported: Allah's Messenger (peace and blessings of Allah be upon him) used to spend many consecutive nights without eating and his household didn't find any supper and generally their bread was the bread of barley.

•It is a sound tradition. It was narrated by AtTirmidhi in the book of asceticism{4/2360}, and it is said to be hadith hasan sahih.Also Ibn Majah in the book of foods {2/3347}, Imam Ahmad in his Musnad {1/255/373/374} and Ibn Sa'd {1/400}.

140).. From Abu Hazim who narrated : I asked Shal bin Sa'id : Did Allah's Apostle (may peace and blessings of Allah be upon him) ever eat bread of white(fine) flour? He answered : Allah's Apostle (peace and blessings of Allah be upon him) never used to eat white flour till his last days.

The questioner then asked: Did you use to sieve flour at the time of the Messenger of Allah? He replied: No, it was not seived. The questioner then asked: How was barley bread prepared? Shal (may Allah be pleased with him) replied: We used to blow into the flour and the big particles flew out. The rest was made into dough.

•It is a righteous tradition. It was narrated by Al Bukhari in the book of foods {9/5413}, and At-Tirmidhi in the book of asceticism {4/2364} and it is said to be hadith hasan sahih. Ibn Majah in the book of foods {2/3335}. According to Az Zawaid: Its chain is sahih and the authorities are reliable. It was also narrated by Imam Ahmad in his Musnad {5/332} and Ibn Sa'd {1/408}.

141).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be uponhim) never ate food from a table, nor from small plates nor was chapaati (a type of bread) ever made for him. Yunus (may Allah be pleased with him) said: I asked Qataadah, then on what did they put and eat their food? He replied: On a leather table cloth.

•It is a righteous tradition. It was narrated by Al Bukhari in the book of foods {9/5385} and At-Tirmidhi in the book of foods {4/1788} and it is said to be hadith hasan gharib. Also in {4/2363}and again it is said to be hadith hasan sahih gharib.Ibn Majah in the book of the foods {2/3292/3293} and Imam Ahmad in his Musnad {3/130}.

142).. From Masruq who says: I went to A'isha (may Allah be pleased with her) who said: She ordered food for me and began saying: I never eat a stomachful but feel like crying, then I do cry. Masruq asked: Why do you feel like crying? She replied: I remember the condition of the

Messenger of Allah (may peace and blessings of Allah be upon him) on which he left us for the next world. I swear by Allah that he never filled his stomach twice is one day with meat or bread.

•It is a weak tradition. It was narrated by At Tirmidhi (2356)in the book of asceticism and is said to be hasan sahih but its isnad contains Mujalid ibn Sa'eed who is not strong as Hafith said and the hadith has an origin in the sahihain {Al Bukhari and Muslim}without mentioning 'crying.'

143).. From Anas who says: The Messenger of Allah (may peace and blessings of Allah be upon him) never filled his stomach with bread made of barley for two consecutive days till he passed away.

•It was mentioned in hadith number {137].

144).. From Anas (may Allah be pleased with him) who said: Till the end of his life, the Messenger of Allah never ate a chapaati (A kind of thin bread).

•It was mentioned in hadith number {141}

Chapter 26

Chapter on the description of the vinegar of the Messenger of Allah (May peace and blessing of Allah be upon him)

145).. From A'isha (may Allah be pleased with her) who said: The most excellent condiment is vinegar.

•It is a righteous hadith. It was narrated by Muslimin the book of drinks {3/164/1621}, At Tirmidhi in the book of foods {4/1840}and it is said to be hadith hasan sahih gharib. Also Ibn Majah {2/2049}.

146) .. From Numaan bin Bashir (may Allah be pleased with him) who says: Do you not enjoy the luxury of eating and drinking? Whereas I have seen the Messenger of Allah (may peace and blessings of Allah be upon him) not having even an ordinary type of dates to fill his stomach.

•It was narrated by Muslim in the book of asceticism (2284) and At Tirmidhi (406) and it is said to be hadith sahih. Also Imam Ahmad in Al Musnad (268).

147).. From Jabir bin Abdullah who said: The Messenger of Allah (may peace and blessings of Allah be upon him) who said: What a wonderful condiment vinegar is!

•It was narrated by Muslim in the book of drinks {3/166/169/1622},At-Tirmdhi in the book of foods {4/1839},Abu Dawud in the book of foods {3/3820/3821}, An Nisa'i {7/3805},Darimi {2/2048}, Ibn Majah {2/3317} and Imam Ahmad in his Musnad {3/301/304/353/371/400}.

148).. From Zahdam Al Jarmi (may Allah be pleased with him) who said: We were in the company of Abu Musa Al Ashari (may Allah be pleased with him), and fowl meat was served for food. A man from among those present, moved back.Abu Musa asked him the reason(for doing so). He replied: I have seen the fowl eat something (dirty) so I swore an oath that I would not eat it. Abu Musa said: Then come on (and eat) for I have seen the Messenger eating the meat of a fowl i.e. chicken.

•It is a sound tradition. It was narrated by Al Bukhari in the book of slaughtering (5518), Muslim in the book of faith (1270),At Tirmidhi in the book foods (1827) and An Nisa'i in the book of hunting (206).

149).. From Ibrahim bin Amr bin Safeena (may Allah be pleased with him) who said: I ate with the Messenger of

Allah (may peace and blessings of Allah be upon him) the meat of (Hubaa-ran).

> *•It is a weak traditon. It was narrated by At Tirmidhi (4/1828) in the book of food and it is said to be hadith gharib. Its isnad contains Ibrahim binAmr bin Safeena,who is da'if as Dara Qutni said. Imam Al Bukhari said that its isnad contains an unknown narrator. Abu Dawud in the book of foods{3/3797}.*

150).. Zahdam Al Jarmi (may Allah be pleased with him) who says: We were present in the company of Abu Musa Al Ashari, and food was presented to him in which there was fowl meat. Among those present was a person from the tribe of Banu Taymillah who was reddish in color and seemed to be a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that the Messenger of Allah (peace and blessings be upon him) also ate the meat of fowl. He excused himself saying: I had seen it eating such a thing which makes me dislike eating it. For this reson I swore an oath that I shall not eat it.

> *•It is a sound tradition. See hadith number 148.*

151).. From Abu Usayd (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: uUse Olive Oil in eating and anoint yourselves with it because it is a blessed tree.

> *•It was narrated by At Tirmidhi in the book of foods (1852) and it is said to be a hadith gharib on this account, but we also know it from the hadith of Sufyan from Abdullah ibn Isaa, Darimi in the book of foods{2/2052] and Ahmad in Al Musnad (497). The*

hadith has other evidence and reaches the degree of being hasan.

152).. It was related from Umar bin Al Khattab (may Allah be pleased with him): The Messenger of Allah (peace and blessings of Allah be upon him) said: Use Olive Oil in cooking and rubbing (on the body) because it is from a blessed tree .

•It is hadith hasan. It was narrated by At-Tirmidhi in the book of foods {4/1851}and he said we do not know it except from the hadith of Abdur Raziq from Mu'amir. It was narrated also by Ibn Majah {2/3319}and Hakim in Al Mustadraq{2/122}. It is said to be sahih on the conditions stipulated by Ash Shaikhan. Ad Dhahabi agreed with him.

153).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) loved gourd. Once food was presented to him or he attended an invitation, where gourd was served. I know the Apostle of Allah (peace and blessings of Allah be upon him) loved it. I searched for a piece from the gourd and presented it to him.

•It is hadith sahih. It was narrated by Ahmad {3/177/273/290] Darimi in the book of foods {2/2051}, Abu Dawud (page 66} and An Nisa'i (155/156)in As Sunnan Al kubrah.

154).. From Hakim bin Jabir (may Allah be pleased with him) who narrated from his father that he said: I entered the house of the Prophet (peace and blessings of Allah be upon him) and I observed that he had gourd which was cut into pieces. I asked What is it? He replied: We frequently augment our food with it.

•It is a sound tradition. It was narrated by Ibn majah in the book of foods {2/3304} and according Az Zawaid its isnand is sahih and the authorities are reliable. It was also narrated by Abu Shaikh page 231 and An Nisa'i in Al Kubrah{4/ 156}.

155).. From Anas bin Malik (may Allah be pleased with him) who said: A tailor once invited the Messenger of Allah (peace and blessings of Allah be upon him) and I also attended the invitation with him He served the Messenger of Allah bread made of barley , gravy with meat and gourd in it.

I have seen the Messenger of Allah (may peace and blessings of Allah be upon him) looking for pieces of gourd from all sides of the plate. From that time onwwards I also began to love gourd.

• It is a righteous tradition. It was narrated by Al Bukhari in the book of food (9/5379), Muslim in the book of drinking (3/144/1615), Abu Dawud (3/3782) and At Tirmidhi (4/1850). It is a hadith hasan sahih.

156).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah loved sweets and honey.

•It was narrated by Al Bukhari (9/5431)in the book of foods, Muslim (3/3715)in the book of divorce, Abu Dawud in the book of drinks {3/3715}and At-Tirmidhi in book of foods {4/1831}. It is said to be hadith hasan sahih gharib. Ibn Majah in the book of foods {2/2075}, Imam Ahmad in his Musnad {6/59},Ibn Sa'd in At Tabaqaat {1/391}and Abu Shaikh page 219}.

157).. Umm Salamah (may Allah be pleased with her) said: I presented a roasted side portion of meat to the Messenger of Allah (peace and blessings of Allah be upon

him) . He ate it and thereafter performed the prayer, without performing abultion.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of foods (1829/4) and it is said to be hadith hasan sahih gharib on this account. An Nisa'i in the book of purification (183) and Ahmad in Al Musnad (307).

158) From Abdullah bin Haarith (may Allah be pleased with him) who said: We ate roasted meat with the Messenger of Allah in the Mosque.

•I It is a sound tradition. It was narrated by Ibn Majah in the book of foods (3311), Imam Ahmad in Al Musnad (190/4) and Ibn Hiban (84/3). According to Az Zawaid, its isnand contains Ibn Lahi'a who is da'if,but the hadith has other correct evidence in Al Musnad and Ibn Hiban which we referred to before.

159).. From Maghirah bin Shubah (may Allah be pleased with him) who said: One night I was a guest of the Messenger of Allah (peace and blessings of Allah be upon him) . At mealtime , a roasted side portion of meat was served. The Messenger of Allah (peace and blessings of Allah be upon him) cut pieces from it, and gave me some to eat. During this period, Bilaal came and called out the Adhan (announcement for prayer). The Messenger of Allah (peace and blessings of Allah be upon him) said: May both his hands be in dust. What made him call out the adhan now. He put down the knife and (went for the (salat) prayer. Mughirah (may Allah be pleased with him) says: Another thing that happened was that my moustache ((???) The Prophet (peace and blessings of Allah be upon him) said: Come let me put a miswaak on it

and trim it. (One of the narrator are in doubt as to which of the twosaid it.

•It is a sound tradition. It was narrated by Abu Dawud (3/188) in the book of the purification, Ahmad (3/252) (255) and An Nisa'i (in Al Kubrah 4/153).

160).. From Abu Hurayrah (may Allah be pleased with him) who said: Meat was sent to the Messenger of Allah (may peace and blessings of Allah be upon him) from someone. The forequarter was presented to the Messenger of Allah (peace and blessings of Allah be upon him) . He loved this portion (of the meat). The Messenger of Allah tore the meat with his teeth and ate it.

- *It was narrated by Al Bukhari in the book of the prophets (6/3340) Muslim in the book of faith (1/327/184/186). Al Tirmidhi in the book of foods (4/1837) and said: it is hadith hasan sahih.*

161).. From Abdullah b. Masudijuy From Abdullah b. Masud (may Allah be pleased with him) who said: The Holy prophet (may peace and blessings of Allah be upon him) liked the foreleg was poisoned and he thought that the jews had poisoned it.

- *it was narrated by Abu Dawud in the book of foods (3/3780/3781) Ahmed in his Musnad (3733/3777) Abu Al Sheikh (page 216). Sheikh Ahmed Shakr said: Its chain of the narrators is sahih, Sheikh Al Bani said so too.*

162)..From Abu Ubayd (may Allah be pleased with him) who said: I cooked a pot (food) for the Messenger of Allah (may peace and blessings of Allah be upon him), because the Messenger of Allah loved (dhiraa), the forequarter of a goat or sheep) a lot, I served him that portion. He then

ordered another one, I served the second one. After that he ordered one again. I replied: O Messenger of Allah (may peace be upon him) the goat has only two dhira (forelegs), the Messenger of Allah then said: I swear an oath by the name of that Being in whose hands is my life, if you had kept quiet, you could have served me everytime that I requested one!

•It was narrated by Ahmad in Al Musnad (3/484) (485), Ad Darmi (1/44) and Az Zawaid (8/311) and said: the chain of its narrators is the same as the sahih (Al Bukhari) except Shahr bin Hawshap who is considered a reliable narrator as many of the scholars of hadith have said. But if the chain of transmission is weak (as Al Hufith) said, the hadith has other correct evidence in the Musnad of Imam Ahmad and At Tabarani and others. So the hadith is considered with all its evidence as being sahih (A sound tradition). And Allah knows best.

163).. From A'isha (may Allah be pleased with her) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) liked the foreleg (because of its tastiness). But because meat was only available occasionally, and this portion of the meat cooked quickly, Allah's Apostle also liked it as it saved time and he could return quickly to his duties.

• It was narrated by At Tirmidhi in the book of foods (4/1838) and it is said: It is hadith gharib and we don't know it except from this account.The scholars of hadith said: Its isnad contains Ffaliijbin Sulaiman, who is reliable but makes a lot of mistakes. As Al Hufith said: Besides there is Inqita'{gap in the chain of transmitters} between this narrator and his grandfather. Moreover this hadith contradicts the correct hadith (that the Messenger

of Allah (peace and blessings of Allah be upon him) liked dhiraa most (which we mentioned before And which Abu Shaikh narrated page 251}. So this hadith is weak (da'if)as the scholars of hadith stated. And Allah knows best.

164).. From Abdullah bin Jafar who said That he had heard the Messenger of Allah (may peace and blessings of Allah be upon him) saying: The best meat is that of the back portion.

•It is a weak tradition. It was narrated by Ibn Majah in the book of foods (2/3308) and Imam Ahmad in his Musnad (1/205). It was also mentioned in AzZawaid (5/36). It was also narrated byAt Tabarani with a weak chain because of Asram bin Hawshabwho is Matruk. As well as this there is a narrator whose name is unknown and in its isnad (chain) there is narrator whose name is not mentioned, so the hadith is weak as Shaikh Albani stated.

165).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: Vinegar is an excellent condiment.

•It was narrated by Muslim in the book of drinks (3/164/1621) and At Tirmidhi in the book of foods (4/1840) and said: it is hadith hasan sahih gharib.

• It was also narrated by Ibn Majah in the book of the foods (2/2049) on the authority of A'isha and it was elevated (Marfu) so the hadith is correct.

166).. From Umm Haani (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) came to me (to

my house at the time when Makkah was conquered) and asked if there was anything to eat. I replied: No, there is only dry bread and vinegar. The messenger of Allah said: Bring it, the house that has vinegar in it, is never without food.

• *It is hadith hasan and the isnad of the compiler is weak. It was narrated by At Tirmidhi in the book of the foods (4/1841} and said: it is hadith hasan gharib on this account.The scholars of hadith said: its (isnad) contains Abu Hamzah Ath Thamaali who is weak (Da'if) but this hadith has other correct evidence. So the hadith is hasan.*

167).. From Abu Musa Al Ashari (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: The superiority of A'isha to other women is like the superiority of tharid to other kinds of food.
(Tharid is a delicay in which bread is mixed with gravy)

•*This hadith was narrated by Al Bukhari in the book of foods (9/54/8), Muslim in the book of virtues of the companion [sahaabah](4/1886/1887), At Tirmidhi in the book of the foods (4/1834), and said: it is hadith hasan sahih (a righteous and fine tradition). It was also narrated by An Nisa'i (7/3957).*

168).. From Anas bin Malik (may Allah be pleased with him) who narrated that the Messenger of Allah (may peace and blessings of Allah be upon him) said: The virtues and excellence of A'isha over all other women is like the excellent of tharid over other foods.

•*It was narrated by Al Bukhari in the book of merits and the virtues of the companions (7/3770) and in the book of*

foods (9/54/9/5428), Muslim (4/89/1895) and At Tirmidhi (5/3887) and said: It is hadith hasan sahih (it is a righteous, fine hadith). Ahmad in Al Musnad (3/156/264), Ibn Majah /3281) in the book of foods And Darimi in the book of foods {2/2.69}.

169)..From Abu Hurairah (may Allah be pleased with him) who said: He once saw the Messenger of Allah (may peace and blessings of Allah be upon him) eat a piece of cheese then perform ablution. Then I saw him at another time eat a shoulder of a goat and perform salaah (prayer) without performing Wudu (ablution).

•It is hadith sahih (a sound tradition) narratd by Ibn Khudhaimah in his sahih (1/42/27) and Ibn Hiban in his sahih (2/235).

170).. From Anas bin Malik (may Allah be pleased with him) who reported that the Prophet (may peace and blessings of Allah be upon him) had arranged a feast for a marriage with a mush made of wheat (or barley) and dates.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of weddings (3/1095) and said: it is hadith hasan gharib. It was also narrated by Abu Dawud in the book of foods (3/3744), Ibn Majah (1/1909) and Ahmad in his Musnad (3/110) with a correct chain (isnad sahih).

171).. From Um Salamah (may Allah be pleased with her) who said: Hasan (may Allah be pleased with him) went to her and said: Cook for us the food that the Messenger of Allah (may peace and blessings of Allah be upon him) ate with pleasure. She replied:O my children, you do not like it now (it was only liked in times of hardships). They replied: Yes, we will surely like it. She got up and took a

bit of barley, ground it) and put it in a pot, and poured a little olive oil over it, then she pounded some chillies and spices and added it to the pot and served it saying: This is what the Messenger of Allah (may peace and blessings of Allah be upon him) loved (and ate with pleasure).

•It is a weak tradition. It was narrated by At Tabarani and according to Az Zawaid its chain of narrators are the same of As Sahih except Faid, the slave (Mawla) of Ibn Rafi who is reliable. But the chain of the hadith contains Al Fudial bin Sulaiman who is reliable but who makes a lot of mistakes,and Ubaid Allah bin Ali who is soft (in his hadith) as Hafiz said: the hadith, then is weak as the scholars of the hadith stated. And Allah Knows best.

172).. From Jabir bin Abdullah (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) came to our house. We slaughtered a goat in his honour. The Messenger of Allah said: (to make the host feel happy): it is as if they knew that we like meat. Imam At Tirmidhi said: this hadith has a long incident of which only a portion is mentioned here.

•It is a sound tradition. It was narrated by Darimi in the introduction of his book (1/145) Ahmad in his Musnad (3/397) (398) (353) and Hafiz Al Iraqi said: Its chain is correct.

173).. From Jabir (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) once went to the house of a woman from among the Ansar. I also accompanied him. The hostess slaughtered a goat for the Messenger of Allah (peace and blessings of Allah be upon him) . He ate some

meat from it. She then served a tray of fresh dates. The Messenger of Allah (may peace and blessings of Allah be upon him) also ate some from it. He then performed Wudu (ablution) for Zuhr (noon prayer) and performed the salaah (prayer). After returning from the salaah he was served from the remaining meat and he ate from it. He didn't perform wudu for the Asr (afternoon prayer) (and performed salaah with the previous Wudu (ablution).

•Narrated by At Tirmidhi in the book of purification (1/80) and said it is hadith hasan gharib and we do not know except on this account. Ahmad in his Musnad (3/322) and Abu Dawud in the book of purification (1191) briefly with a correct chain. It is a sound tradition, as the scholars of hadith stated.

174).. From Umm Mun-dhir (may Allah be pleased with him) who said: The Messenger of Allah visited me and Ali (may Allah be pleased him) was with him. We had some bunches of dates hanging. Allah's Apostle began eating from them. Ali also began eating with him. Allah's Apostle stopped him saying: You have just recovered from your illness and should not eat this. He (Ali) stopped and Allah's Apostle continued eating. Umm Mun-dhir says: I then cooked some barely and beetroot. Allah's Apostle said to Ali: Eat from this, it is more useful for you.

•It is hadith hasan. It was narrated by At Tirmidhi in the book of Medicine(2037) and said: It is hadith sahih gharib we don't know it on this account. Ibn Majah reported it in the book of medicine (3442), Ahmed (364) and Abu Dawud (3856).

175).. From A'isha (may Allah be pleased with her) who said: Allah's Apostle used to come to me and ask if there

was any food available. When I said: No, he used to say: I have intended to fast. Once when he came and inquired, I replied: We have received a present. He asked: What it is? I replied: Haysa (a type of chesse made of dates, ghee, cheese or flour). He said: I have made an intention of fasting already. (She says): He then ate from it.

•Narrated by Muslim (809/808)in the book of fasting,At Tirmidhi, (3/734), in the book of fasting and said: it is hadith hasan. Abu Dawud (2/2/p55) and An Nisa'i (195/194)in the book offasting.Ibn Khuzaymah {3/308}and Imam Ahmad in his Musnad{6/49/207}. The hadith is sahih as the scholars of hadith stated.

176).. Yusuf bin Abdullah bin Salaam said: I once observed Allah's Apostle take a piece of bread and put a date on it and said: This is the condiment for this (bread) then ate it.

•It is a weak tradition. It was narrated by Abu Dawud (3/3259/3260), Al Baihaqi in As Sunnan{10/63}, Al Baghawi {6/2880} and Ibn Hajr said its isnad contains Yazid ibn Ummayah who is Maghol{unknown transmitter}according to Az Zawaid {5/40} and its isnad contains Yaha' ibn Il Alaa who is da'if{weak}. The hadith has other evidence narrated by At Tabarani but its isnad contains Muhammed ibn Kathir who is da'if. It was from A'isha but its isnad contains Harun ibn Muhammed Abu Al Tayb who is a liar. All this is mentioned in Az Zawaid. Thus the hadith with all its evidance is weak.

177).. Anas says: Allah's Apostle liked to eat the left overs of a pot and cup (plate).

•It is a sound tradition. It wasnarrated by Ahmad in his Musnad (3/220/), Hakim in Al Mustadraq (4/115/116), Al Baihaki (6/5924) and Ibn Sa'd {1/393}.

Chapter 27

Chapter on the Messenger of Allah's performing ablution at the time of eating.

178).. From Ibn Abbass (may Allah be pleased with him) who said: The Apostle of Allah (may peace and blessings of Allah be upon him) came out from the privy and food was presented to him. They (the people) asked: Should we bring you water for ablution? He replied: I have been commanded to perform ablution when I get up for prayer.

•It was narrated by At Tirmidhi in the book of foods (1847/4), and it was said to be hadith hasan sahih. Abu Dawud in the book of foods (13760/3) and An Nisa'i in the book of purification (132/1)

179).. From Ibn Abbass (may Allah be pleased with him) who said: The Apostle of Allah (may peace and blessings of Allah be upon him) came out from privy and some food was presented to him. The Sahaabah (companions) inquired: Will you not perform ablution? The Messenger of Allah (may peace and blessings of Allah be upon him) replied: When I have to perform prayer, then ablution must be performed.

•It was narrated by Muslim in the book of Menses (1/119/283) and An Nisa'i in Al Kubrah (4/170).

180).. From Salman (may Allah be pleased with him) who said: I read in the Torah that the blessing of food is found in washing before it, so I mentioned it to the Prophet (may

peace be upon him). He said: The blessing of food consists in washing before it and after it.

•It is a weak tradition. It was narrated by Abu Dawud in the book of foods (3/3761) and it was said: it is weak. It was narrated also by At Tirmidhi in the book of food (4/1846),and it is said that there is Qais ibn Ar Rabia' who is da'if. It was narrated by Imam Ahmad in Al Musnad (5/441)from Qais bin Ar Rabia.

Chapter 28

Chapter on the words that the Messenger of Allah (peace and blessings of Allah be upo him) uttered before and after eating.

181).. From Abu Ayyub Ansaari (may Allah be pleased with him) who said: We were once present in the assembly of the messenger of Allah (may peace and blessings of Allah be upon him) and food was brought to him. I didn't observe any food that had so much blessing at the beginning and at the end of which there was no blessing left in the food. We therefore asked the Messenger of Allah (peace and blessings of Allah be upon him) for the reason. He replied: In the beginning, we mentioned the name of Allah (we all recited Bismillah) before we began eating. Then someone at the end joined us and did not recite Bismillah. The Shaytan (satan) ate with him.

•It is a weak tradition. It was narrated by Ahmad in Al Musnad (5/4/5/415] and Al Baghawi in Sharh As Sunnah {6/2818}. Its isnad contains Ibn Liha'h who is da'if.

182).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: When one of you eats, he should mention Allah's name, and if he forgets to mention Allah's

name at the beginning, he should say: In the name of Allah at the beginning and at the end of it.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of foods (4/1858) and said: It is hadith hasan sahih. Abu Dawud (3767) in the book of foods, Darimi {2/2021}and Imam Ahmad in his Musnad (2021).

183).. From Umar bin Abi Salamah (may Allah be pleased with him) who said: I came to the Messenger of Allah (peace and blessings of Allah be upon him) while food had been served to him. The Prophet (may peace be upon him) said: Come near my son and mention Allah's name, eat with your right hand, and eat from what is next to you.

•It was narrated by Al Bukhari in the book of foods (9/5376), Muslim in the book of drinks (3/168/1599), At Tirmidhi (4/1857), Abu Dawud (3/3777), Ibn Majah (2/3267), Darimi {2/2019}, Al Baihaqi{7/277}and Imam Ahmad in his Musnad{4/26}.

184).. From Abu Sa'id Al Khudri (may Allah be pleased with him) who said: When the Apostle of Allah (may peace and blessings of Allah be upon him) finished his food he said: Praise be to Allah who has given us food and drink and made us Muslims.(1)

•It is a weak tradtion. It was narrated by At Tirmidhi in the book of supplications (5/3457), Abu Dawud (3/3850) in the book of foods, Ibn Majah (2/3283), An Nisa'i (page 265) and Imam Ahmad in his Musnad (3/32/98). All from Rabah bin Ubaida or from a slave of Abi Sa'eed or others {there is doubt among its narrators }. Shaikh Albani stated that it-is da'if.

185).. From Abu Umamah (may Allah be pleased with him) who said:When the food cloth was removed in the presence of the Messenger of Allah (peace and blessings of Allah be upon him) he said: Praise be to Allah abundantly and sincerely of such a nature as is productive of blessing, is not insufficient abandoned, or ignored. O our Lord!

•It was narrated by Al Bukhari (9/5458) in the book of foods, At Tirmidhi (5/3856) in the book of supplications, Abu Dawud (3/3849) in the book of foods,. Ibn Majah(2/3284), An Nisa'i (page 263) and Imam Ahmad in his Musnad (5/252/256/261/276).

186).. From A'isha (may Allah be pleased with her) who said: While the Messenger of Allah (may peace and blessings of Allah be upon him) was having meals, a nomad Arab came in. He ate all the food in two bites. The Messenger of Allah (peace and blessings of Allah be upon him) said: If he had recited Allah's name, it would have been sufficient for all.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of foods (4/1858) and said: it is hadith hasan sahih. And Ibn Majah (2/426), Al Darimi in the book of foods (2/202), and Imam Ahmad in his Musnad (246).

187).. From Anas (may Allah be pleased with him) who relates from the Messenger of Allah (peace and blessings of Allah be upon him) that Allah the Almighty is pleased with the servant who eats one morsel (bite) or drinks one sip and gives thanks to Him.

•It was narrated by Muslim in the book of Adhkar (Remembrance of Allah) 4 : 89/2095) and At Tirmidhi in the book of foods (4/1816) and said: it is hadith hasan. Also Imam Ahmad in Al Musnad (3/100/117).

Chapter 29

Chapter on the cup of the Messenger of Allah (may peace and blessings of Allah be upon him).

188).. From Thaabit (may Allah be pleased with him) who relates that Anas (may Allah be pleased with him) showed us a large wooden cup, which was lined with metal and said: O Thaabit, this is the cup of Messenger of Allah (may peace and blessings of Allah be upon him).

•It was narrated by Al Bukhari in the book of drinks (10/5638), and Imam Ahmad (3/139/155/259) in his Musnad.

189).. From Anas (may Allah be pleased with him) who said: I gave the Messenger of Allah (may peace and blessings of Allah be upon him) to drink from this cup all those things that are drunk: water Nabeedh, {a drink made by soaking dates raisins etc.., in water till these things become soft and give off their effect), milk and honey.)

•Muslim in the book of drinks (3/89/1591) andAl Hakim in Al Mustadrak (4/105) and it is said that its chain of transmissi on is sahih (correct). Ad Dhahabi agreed with him.

Chapter 30

Chapter on the fruits eaten by the Messenger of Allah (may peace and blessings of Allah be upon him):

190).. From Abd Allah bin Jafir{may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) used to eat cucumber with fresh dates.

•It was narrated by Al Bukhari in the book of foods (9/5440), Muslim (3/147/1616), At Tirmidhi in the book of foods (4/1844) and said it is hadith hasan sahih gharib. Abu Dawud (3/3835) in the book of foods, Ibn Majah (2/3325), Darimi {2/2058}, Imam Ahmad in his Musnad {1741} and Abu Shaikh page 231.

191).. From A'isha (may Allah be pleased with her) who Said: The Prophet (May peace and blessings of Allah be upon him) used to eat melon with fresh dates.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of foods (4/1843) and said it is hadith hasan gharib. Abu Dawud in the book of foods (3/3836), Baihaqi in As Sunnan Al Kubrah{7/281}and An Nisai'{4/166}.

192).. From Anas (May Allah be pleased with him) who said I saw the messenger of Allah (may peace and blessing of Allah be upon him) eat together musk melon and dates.

•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (3/143/143) and An Nisai' in Al Kubra (4/167). Its chain of transmission is sahih (correct)as Hafidh said in Fat'h al Bari.

193).. From A'isha (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) ate watermelon with fresh dates.

•It is a sound tradition but the chain of transmission of the compiler is weak. The hadith was reported by An Nisa'i in Al Khubrah (4/167)on the authoity of Abdullah bin yazid bin Alasalt who is weak and its isnad contains Muhammed Ibn Is'haaq who is Mudallis and he traced it back. But the hadith has other correct evidencelike the hadith of A'isha mentioned before (number 191).

194).. From Abu Hurairah (may Allah be pleased with him) who reported that when the people saw the first fruit (of the season of plantation) they brought it to Allah's Apostle (peace and blessings of Allah be upon him) . When he received it he said: O Allah, bless us in our fruits, and bless us in our measure, and bless us in our mud. O Allah, Ibrahim was thy servant, thy friend, and thy Apostle, and I am thy servant , and thy Apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Makkah , and I am making suplication to Thee for Makkah , and the like of it in addition. He would then call to him the youngest child and give him these fruits(1).

> •*It was narrated by Muslim in the book of (Hajj) 2/473) and At Tirmidhi in the book of supplication (5/3454) and said: it is hadith hasan sahih. Also Malik (2/2/885) in Al Muwitta.*

195).. From Rubayyai bint Muawwidh bin Afraa (may Allah be pleased with them) who says: (my uncle Mu'aadh bin Af-raa sent me with a plate of fresh dates, which had small cucumbers on it, to the Messenger of Allah (peace and blessings of Allah be upon him) relished cucumbers. I took this to him. At that time some jewelry had been sent to the Messenger of Allah (may peace and blessings of Allah be upon him)from Bahrain. He took a handful from it and gave it to me.

> •*Its chain of transmission is weak. Al Haythami mentioned it in Az Zawaid (9/13), At Tabarani and Ahmad And said that their isnad is hasan. But the isnad contains Muhammed bin Is'haaq who is Mudallis and he traced it back. The hadith is da'if as Shaikh Albani stated {in Mukhtasar Il shamaa-il}.*

196).. Rubayyi bint Muawwidh bin Af-raa (may Allah be pleased with him) who said: I took a plate and small cucumbers to the Messenger of Allah (peace and blessings of Allah be upon him) . He gave me a handful of jewelry or a handful of gold.

•Its isnad is weak. It was narrated by Imam Ahmad in his Musnad (359/6.}

Chapter 31

Chapter on the description of the things that the Messenger of Allah (peace and blessings of Allah be upon him) drank.

197).. From Aisha (may Allah be pleased with her) who said: The drink most liked by the Messenger of Allah (peace and blessings of Allah be upon him) was that which was sweet and cold.

•It was narrated by At Tirmidhi in the book of drinks (4/1895), Ahmad in Al Musnad (6/38/40) and Al Hakim (4/137). The hadith was corrected by Shaikh Al Albani (4627) in sahih Al Jami'.

198).. From Ibn Abbass (may Allah be pleased with him) who said: Khalid bin Waleed and I both accompanied the Messenger of Allah (peace and blessings of Allah be upon him) to the house of Maymunah. She served milk in a vessel. The Messenger Allah (peace and blessings of Allah be upon him) drank from it. I was on his right and Khalid bin Waleed on his left. The Messenger of Allah (peace and blessings of Allah be upon him) said: The right of drinking now is yours (as you are on the right). If you so wish you could give your right to Khalid. I replied: I will give no one preference from your leftovers.

After that the Messenger of Allah (peace and blessings of Allah be upon him) said: Whenever Allah feeds one something, this supplication should be recited: O Allah grant us blessing in it and feed us something better than it. And whenever Allah gives someone milk to drink one should say: O Allah grant us blessings in it and increase it for us. The Messenger of Allah (peace and blessings of Allah be upon him) said: There is nothing that serves both as food and water except milk.

•It is hadith hasan. It was narrated by At Tirmidhi in the book of supplication (3455/5), Imam Ahmad in Al Musnad (1/220/225/284), and Ibn Majah in the book of drinks and food. Shaikh Ahmad Shakr said that its isnad is sahih. It was narrated by Ibn Sa'd in At Tabaqaat {1/397} and AtTirmidhi said it is hadith Hasan but its isnad contains Zayd bin Ali bin Jadaan but the hadith with its evidence reaches the degree of being hadith hasan.

Chapter32

Chapter on the manners of the Messenger of Allah's way of drinking:

199).. From Ibn Abbass (may Allah be pleased with him) who said: Allah's Apostle (may peace and blessings of Allah be upon him) drank (water) from Zamzam while he was standing.

•It was narrated by Al Bukhari in the book of Hajj(3/1637), The book of Food (10/5617),Muslim in the book of drinks (3/118/119/1602) and At Tirmidhi in the book of drinks (4/1882) and said: it is hadith hasan sahih. An Nisa'i (5/237). Also Ibn Majah (2/3422) and Ahmad (1/214/243).

200) From Amr bin Shuayb (may Allah be pleased with him) who relates from his father and from his (Amr's)

grandfather that he said: I had seen the Messenger of Allah (peace and blessings of Allah be upon him) drinking water whilst standing and also whilst sitting.

•It is a fine tradition. It was narrated by At Tirmidhi (4/1883) and said: It is hadith hasan sahih. Ahmad in Al Musnad (6627/6660/6679) Shaikh Ahmad Shakr has corrected its isnad.

201).. From Ibn Abbass (may Allah be pleased with him) who said: I served (the water of) Zamzam to Allah's Messenger (peace and blessings of Allah be upon him) and he drank it while standing.

•Narrated by Muslim (2027). {revise hadith number 119}

202).. From Nazzaal bin Sabrah (may Allah be pleased with him) who said: (while he was with Ali in the courtyard of the Mosque), water was brought in a clay pot to him. He took water in his palms, washed his hands, gargled his mouth, put water in his nose (cleaned it), then made a touch on his face, hands and head. Thereafter he stood and drank from it. Then he said: This is the ablution of a person who is in a state of ablution.

•It was narrated by Al Bukhari in the book of drinks(10/1615/1616),An Nisa'i in the book of purification (1/130), Abu Dawud in the book of drinks (3/37/8), Ahmad in Al Musnad (1/78/123/139/144/153)and Ibn Hiban (7/5392)in his sahih .

203) From Anas (may Allah be pleased with him) who said: Allah's Messenger (may peace and blessings of Allah be upon him) breathed three times (i:e: he drankin three glups) in the course of a drink and said: it is more thirst quenching, healthier and more wholesome.

•It was narrated by Muslim in the book of drinks (3/123/1602/1603), At Tirmidhi in the book of drinks

(3/1884) and said: it is hadith hasan sahih gharib. Abu Dawud (3/3727), An Nisa'i (4/199) and Ahmad (3/118/119).

204).. From Ibn Abbass (may Allah be pleased with him) who said: Whenever the Messenger of Allah (peace and blessings of Allah be upon him) drank water, he did so in two breaths.

•It is a weak tradition. Narrated by At Tirmidhi and said: it is hadith gharib and we don't know it. Ibn Majah (2/3417) in the book of drinks and Abu Shaikh page 242, and its isnad is weak because of Rahdain binKurayb who is da'if as Hafidh said in Fat'h Al Bari {10/ page 96}.

205).. From Kabshah bint Thaabit (may Allah be pleased with her) who narrates: The Messenger of Allah (peace and blessings of Allah be upon him) visited my home. A leather water bag was hanging there. The Messenger of Allah (peace and blessings of Allah be upon him) stood and drank water from the mouth of the water bag. I got up and cut the mouth (portion) of the bag.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of drinks (4/1892) and said: it is hadith hasan sahih (a righteous and fine tradition). Ibn Majah in the book of drinks (2/2423) with this addition: she cut offthe mouth of the water-skin seeking the blessing of the place where Allah's Messenger [May peace and blessing of Allah be upon him} had placed his mouth.

206).. From Thumaamah bin Abdullah (may Allah be pleased with him) who said: Anas bin Malik drank water in three draughts (breaths) and used to say that the Messenger of Allah (peace and blessings of Allah be upon him) also drank water in the same manner.

•It was narrated by Al Bukhari in the book of drinks (10/5631), Muslim (3/122/1602) and At Tirmidhi (4/page 267) and said: It is hadith hasan sahih.

207) From Anas (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) went to my mother, Umm Sulaym's house. A leather water bag was hanging there. The Messenger of Allah (peace and blessings of Allah be upon him) stood and drank from it. Umm Sulaym (may Allah be pleased with her) stood up and cut of that portion of the bag.(1)

•It is a sound tradation. It was narrated by Ahmad in Al Musnad (3/119/6/376/431) and Darimi in the book of drinks (2/2124). From al Baraa bin Zayd, the son of the daughter of Anas. Hafidh ibn Hajar said: his narration is acceptable {i.e. when it is followed}.

208) From Sa'd bin Waqqas (may Allah be pleased with them) who said : The Messenger of Allah (peace and blessings of Allah be upon him) drank water while standing.

•It is a righteous tradition. It was narrated by Abu Al Shaikh page (245).from Ubaidah bint Na'il and his narration is acceptable and its isnad also contains Is'haaq Ibn Muhammed Al Farawi who is trustworthy. Also At Tabarani (5/80). According to Zawaid its authorities are reliable.

Chapter 33

Chapter on the Messenger of Allah (peace and blessings of Allah be upon him) using (iTr) Perfume.

209).. From Anas bin Malik from his father who said: The Prophet (may peace be upon him) had Sikkah(1) which he used.

•narrated by Abu Dawud in the book of combing (4/4/62) and Ibn Sa'd in At Tabaqaat (1/399).{[1}Sikkah is a kind of perfume of super quality made from a black substance mixed with musk. Obviously here it refers to the container or a case of perfume. {the translator}]

210).. From Thumaamah bin Abdullah (may Allah be pleased with him) who said: Anas would never reject gifts of perfume. Anas said: The Prophet (peace and blessings of Allah be upon him) never used to reject a gift of perfume.

•Narrated by Al Bukhari in the book of the gifts (5/2582) and clothing (10/5929) and At Tirmidhi in the book of Al Adab (5/2789) and said: its hasan sahih. An Nisa'i in the book of adornment [8/5273},Imam Ahmad in his Musnad {3/118/133/261}and Abu Shaikh page 102].

211).. From Ibn Amr (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) had said: Three things shouldn't be refused: A Pillow, fragrance (Itr-Oil) and milk. (1)

•It is a fine tradition. It was narrated by At Tirmidhi in the book of Al Adab (5/2790)and said: it is hadith gharib. Abu Shaikh in Tabaqaat Al Muhadithiin{3/457} and Al Baghawi in Masabih As Sunnah {2241}.

212).. From Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings be upon him) had said: The (Itr) of a male is the fragrance of which spreads and has less units of colour

and the (Itr) of a female is that which has more colour and less fragrance (2).

•It is a sound tradition. It was narrated by At Tirmidhi in the book of general behavior (2787), Abu Dawud in the book of the divorce (2/2/74), An Nisa'i in the book of Adornment (8/15)and Imam Ahmad in Al Musnad (2/540/541).

213)..From Abu Uthmaan An Nahdi who said: The Messenger of Allah (may the peace and blessings of Allah be upon him) said: If one is given(Ray haam) (1),{or other fragrant substances} he should not refuse it, because it originates from (Jannah) Paradise.

•It is a weak tradition. It was narrated by At Tirmidhiin the book of Adab {5/ 2791} and said it is hadith gharib, we do not know it but on this account. And Abu Dawud narrated it in Marasil. The hadith is da'if as Shaikh AlBani said.

214)..From Jarir bin Abdullah who said: I was presented to Umar for an inspection. Jarir threw off his top shawl and walked in his lungi only so that he could be inspected. Umar told him to take his top sheet and put it on and then addressed the people saying:I didn't see anyone more handsome than Jarir, besides what we have heard of Yusuf As Siddique (may peace be upon him).

•Its isnad is very weak. The compiler is solitary in mentioning it. Its isnad cotains Umar bin Isma'il bin Mujalid bin Sa;eed Al Hamazani who is the Shaikh of At-Tirmidhi. Hafidh Ibn Hajar said he is Matruk. His father is true with a large number of lapses.

Chapter 34

Chapter on the speech of the Messenger of Allah (peace and blessings of Allah be upon him) .

215).. From A'isha (may Allah be pleased with her) who relates that the Messenger of Allah (may the peace and blessings of Allah be upon him) did not narrate traditions quickly one after another as you narrate quickly, but he spoke clearly, word for word. A person sitting in his company remembered what he said.

> •*It is a sound tradition. It was narrated by At Tirmidhi in the book of the merits and virtues of the Prophet (peace and blessings of Allah be upon him) (5/3639) and said: This is a fine radiation (hadith hasan). It was narrated also by Imam Ahmad in Al Musnad (6/257)and Abu Al Shaikh (page 94). It was narrated by Muslim in the book of the virtues of the companions (4/160/1940), Abu Dawud in the book of (Al-ilm), knowledge (3/3555)and Imam Ahmad (6/118/138) and also in another way from Shihab, from Urwah from A'isha.*

216).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) (sometimes) repeated a word (as was necessary), thrice, so that his listeners understood well (what he was saying).

> •*It is a sound traditon. It was narrated by At Tirmidhi in the book of the virtues and merits of the Prophet (5/3640) and said: It is a sound, fine and scarce tradition (hadith, hasan, sahih, gharib). It was narrated also by Al Hakim in Mustadrak (4/273) and said: It is a sound tradition. It was also narrated by Al Bukhari in the book of*

knowledge(1/95) from the way of Abdullah bin Muthanah, from Anas, and it reached the degree of elevated (Marfu).

217).. From Hasan (may Allah be pleased with him) who said: I asked my (maternal) uncle Hind bint Abi Haalah, who always described the noble features of the Messenger of Allah (peace and blessings of Allah be upon him) : I said to him: Describe to me the manner in which the Messenger of Allah (peace and blessings of Allah be upon him) spoke. He said: The Apostle of Allah (peace and blessings of Allah be upon him) was always worried about the Hereafter and was always busy thinking about Allah and his Ummah,so he never rested. If he stayed for a long time, he wouldn't speak if there was no necessity. He began talkingand ended his talk by mentioning Allah, the Almightly. He always spoke with short rich expressions (Jawami-u-al-Kalim).(1). He always spoke clearly. He spoke concisely .He was not short- tempered, nor did he disgrace any one. He always greatly appreciated the blessings of Allah even though it might be very minute. He neither criticized food, nor over- praised it. He was never angered for anything materialistic.

If someone exceeded the limits in religious matters or against the truth, he became very angry so that no one could endure it nor could anybody stop it till he avenged it. If, for some reason, he made a gesture or pointed at something, he did it using his whole hand. When he was surprised by something he turned his hand, and when he spoke sometimes while talking, he moved his hand. He sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person. When he was happy due to humility it seemed as if he had closed his eyes. The laughter of the Messenger of Allah (peace

and blessings of Allah be upon him) was mostly smiling, and at that moment his front teeth glittered like white shining hailstones.

•It is a very weak tradition. It was narrated by Ibn Sa' d in the book of At Tabaqaat (1/422/423), Al Baihaqi in Ad Dalil (1/288), Ibn Adi in Al Kamil (7/134)from Ibn AbdufRahman Al Ajli. The chain of the transmission is very weak. Revise hadith number seven of this book.

Chapter 35

Chapter on the laughter of the Messenger of Allah (peace and blessings of Allah be upon him) .

218).. From Jabir bin Samurah (may Allah be pleased with him) who said: The calf of the leg of the Messenger of Allah (peace and blessings of Allah be upon him) was slightly thin. His laughter was a smile. When I looked at the Messenger of Allah (peace and blessings of Allah be upon him) I thought he had used (kuhl) on his eyes,whereas he had not used it at that time.

•It is a weak tradition. It was narrated by At Tirmidhi in the book of the merits and virtues of the Prophet (peace and blessings of Allah be upon him) (5:3645) and said: it is hadith hasan gharib (A fine and strong tradition). It was narrated by Imam Ahmad in Al Musnad (5:105) and Al Hakim in Al Mustadrak (2:606) and said: this is a correct chain of transmission. Adh dhahabi said: Hajjaj bin Arta' is not authentic in the sight of the experts of hadith (Abl-ul-Hadith). He reported mudallas traditions and mingled things with one another. So the hadith is weak (daif).

219).. From Abdullah bin Al Haarith (may Allah be blessed with him}who said :I did not see any one who

smiled more than the Messenger of Allah {peace and blessings of Allah be upon him) .

•It is a sound tradition. It was narrated by At Tirmidhi in the book of the merits of the Prophet (5:3641), and said: it is Hasan gharib (A fine and Strong tradition). It was narrated by Al Imam Ahmad in Al Musnad (4:190/191). Its isnad (chain of transmission) is weak because of Ibn Lahah who used to report Mudallas traditions, and he has transmitted it from (Bil an ana),but the hadith was narrated by Abdullah bin Yazid Al Maqr, who narrated from Ibn Lahah before his confusion arose, thus the hadith is sahih as it has other correct evidence.

220).. From Abdullah bin Harith {May Allah be pleased with him) who relates: The laughter of the Messenger of Allah (peace and blessings of Allah be upon him) was but a smile.

•It was narrated by At Tirmidhi in the book of the meriets and virtues of the Prophet (5:3642),and said: it is a sahih, gharib and the compiler is solitery in mentioning it.

221).. From Abu Dhar (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: I know well the first person who will enter paradise and the last one who will be taken out of the fire (Hell) on the Day of Resurrection. A person is put forward to him and the major sins will be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them. He will begin to tremble and say (in his heart) that these are only the minor sins and what will happen when the major sins are exposed? Then it will be commanded that for every sin of that person he will be given the (Thawaab), a reward, of a good dead. Upon hearing this, the person himself will say :

I still have many sins left to acount for that are not seen here. Abu Dhar (May Allah be pleased with him) said: I saw the Messenger of Allah (peace and blessings of Allah be upon him) laughing until his teeth began to show.

•It is righteous tradition. It was narrated by At Tirmidhi in the book of the attributes of Hell (Jahanam) (4:2596) and said: it is hadith hasan sahih. It was narrated also by Muslim in the book of Faith (1/314/177) and Imam Ahmad in Al Musnad (5:157/170) on the authority of Abu Dhar.

222).. From Jarir bin Abdullah (may Allah be pleased with him) who narrated: Allah's Apostle (may the blessings and peace of Allah be upon him) never prohibited me from attending his assemblies,since I embarrassed Islam. Whenever he saw me, he would laugh.

•It was narrated by Al Bukhari in the book the Holy struggle (Al Jihad) (6:3035) and Imam Muslim in the book of the great merits and virtues of the Prophet (4/135/1925),and At Tirmidhi (5:3821) and said it is hadith hasan. It was also narrated by Ibn Majah (1/159),and Imam Ahmad in Al Musnad (4:358/359/362/363).

223).. From Jarir bin Abdullah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) did not screen himself from me since I embraced Islam, and whenever he saw me, he would receive me with a smile.

•It was narrated by Al Bukhari in the book of Ar Riqaq (the ahadith that make the heart tender by affecting the emotions and feelings of the one who hears it) 11:6571, Tawheed (the Divine Truimph 13:7511) and Imam Muslim in the book of faith (1:307/173), At Tirmidhi in the book of the attributes of the fire (Hell) 4:2595) and said: It is hadith hasan sahih. It was also narrated by Ibn Majah in the book of (Az - Zuhd), Asceticism

(2:4339),and Imam Ahmad in Al Musnad (3595) on the authority of Ibrahim ibn Ubaydah bin Abdullah and it reached the degree of (Marfu) elevated.

224).. From Abdullah bin Masud (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: Verily I know the last man of the denizens of the fire who will be brought out of it. A man who will come out of the fire clawing and he will be told: Go and enter paradise. He will go there and find that all the places therein are occupied. He will return and say: O Allah the people have taken all the places. It will be said to him: Do you remember the places in the world where you lived? (The vastness of this world) He will reply: O My creator, I remember well. He will be commanded: Make your wish in whichever way your heart desires. He will put forward his desires. It will be said to him: All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will then reply: O My creator! Are you jesting with me? O Allah, and you are the king of kings? Ibn Masud (may Allah be pleased with him) said:: I saw the Messenger of Allah (peace and blessings of Allah be upon him) laugh till his front teeth showed.

•It was narrated by Al Bukhari in the book of Arqaq (11:6571) and Imam Muslim in the book of faith (1:308/173), At Tirmidhi in the book of the attributes of Hell:4:2595 and said: it is hadith hasan sahih. Ibn Majah in the book of Asceticism 2:4339, and Imam Ahmad in Al Musnad (3595) on the authority of Ibrahim from Ubaid bin Abdullah, and it reached the degree of (Marfu) elevated.

225).. From Ali bin Rabiah who said: I was present with Ali while a beast was brought for him to ride. When he put his foot in the stirrup he said: In the name of Allah.

Then when he sat on its back he said: Praise be to Allah. He then said: Glory be to Him who has made this subservient to us, for we had not the strength, and to our lord do we return. He then said: Praise be to Allah (Thrice), Allah is Most Great (Thrice), glory be to Thee, I have wronged myself forgive me for only Thou forgivest sins. He then laughed. He was asked: At what did you laugh? He replied: I saw the Apostle of Allah (may peace and blessings of Allah be upon him) do as I have done, and laugh after that. I asked the Apostle of Allah, at what are you laughing? He replied: Your Lord, the Most High, is pleased with His servant when he says: Forgive me my sins. He knows that no one forgives sins except Him.

> •*It was narrated by Abu Dawud in the book of the Holy struggle (Al Jihad) 3:2602),At Tirmidhi in the book of the supplications (5:3446) and said: it is hadith hasan sahih and it was also narrated by Imam Ahmad in Al Musnad (1/97), Al Hakim (2/98/99) in Al Mustadrak and said it is a sound tradition on the conditions stipulated by Muslim and Adh Dhahbi agreed with him.*

226).. From Amir bin Sa'd (may Allah be pleased with him) who said: My father Sa'd said: The Messenger of Allah (peace and blessings of Allah be upon him) laughed on the day of the Battle of Khandaq till his teeth showed. Amr (may Allah be pleased with him) said: I asked him why did he laugh? He replied: Al kaafir (a non believer) had a shield and Sa' d was a great archer. The non-believer protected himself by swaying the shield from side to side covering his forehead. Sa'd (may Allah be pleased with him) took an arrow and kept it ready in the bow and when the non-believer removed the shield from his head he quickly aimed at him and did not miss the target. i:e:the enemy 's forehead, and the enemy immediately fell down with his legs raised in the air. On that the Messenger of

Allah (peace and blessings of Allah be upon him) laughed till his teeth showed. I asked why did The Messenger of Allah laugh? He replied: Because of what he had done to the man.

•It is is a weak tradition. It was narrated by Imam Ahmad in Al Musnad (1:186). According to Az Zawaid it was narrated by Ahmad and Al Bazar. The Hadeth is recorded on the authority of Muhammad bin Al Aswad who is reliable. Shaikh Ahmad Shakr said its isnad is sahih but the chain of the hadith contains Muhammed bin Muhammed bin Al Aswad who is one of the unknown narrators and no one said that he is reliable. Al Hafiz said: He is Mastu {has a blameless record}, so Hadith is weak as Shaikh Al Bani stated.

Chapter 36

Chapter on the description of how the Messenger of Allah (peace and blessings of Allah be upon him) joked.

227).. From Anas (May Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) addressed me as, O you with the two ears. Abu Usama (may Allah be pleased with him) said: i:e He is joking with him.

•It is a sound tradition but the isnad of the compiler is weak.It was narrated by At Tirmidhi in the book of Al Bir (4:1992) and the book of merits (5:3828) and he said: it is hadith hasan sahih.It was also narrated by Abu Dawud in the book of Al Adab (4:5200),and Imam Ahmad in Al Musnad (3:127/260). The chain of the transmission of this hadith is weak but it was narrated from another way on the authority of An Nadr bin Anas and its isnad (chain of transmission) from this way is sahih (correct), so the hadith is correct.

228).. From Anas bin Malik (may Allah be pleased with him) said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to associate with us and joke. He even said to a younger brother of mine called Abu Umair. Abu Umair! What has happened to the little sparrow (1)Imam At Tirmidhi says that the gist of this hadith is that the Messenger of Allah was joking with this young boy by his Kuniyyah (surname).

•It was narrated by Al Bukhari (10/6/29), Muslim (4:30/1692/1693) and Abu Dawud (4:4969) in the book of Al Adab (the general behavour). It was also narrated by At Tirmidhi in the book of Salat (prayer) 2:333 and the book of Al Bir (4:1989) and said: it is a hadith hasan sahih. It is also narrated by Ibn Majah in the book of Al Adab (2:372), Imam Ahmad in Al Musnad 3:115/119/171/188/190/212/222), Al Bukhari in As Sunnan (10:248) and An Nisa'i (page : 286-287) on the authority of Anas.

229).. From Abu Hurairh (may Allah be pleased with him) who said: The Sahaabah (the companions) asked: O Messenger of Allah you joke with us? The Messenger of Allah (peace and blessings of Allah be upon him) replied: Yes, I don't say but the truth.

•It is a fine tradition. It was narrated by At Tirmidhi in the book of Al Bir 4:1995 and said: It is a hadith hasan sahih. It was also narrated by Imam Ahmad in Al Musnad (2/360). In its (isnad), chain of transmission, there is Usama bin Zaid Al Yaithi, who is true with a large number of lapsesand Ubaidullah ibn Salih who is da'if and the hadith in general is hasan. And Allah knows best.

230).. From Anas bin Malik (may Allah be pleased with him) who said: A man requested from the Messenger of Allah (peace and blessings of Allah be upon him)_ to give him a means of conveyance and the Messenger of Allah (peace and blessings of Allah be upon him) replied: A child of a camel shall be given to you. The man said: What shall I do with the child of a camel O Messenger of Allah? The Messenger of Allah (peace and blessings of Allah be upon him) replied: Every camel is a child of a camel.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Bir (4:1991) and said: it is a hadith hasan ghariband it was also narrated by Abu Dawud in the book of Al Adab (general behavour (4:4998), Imam Ahmad in Al Musnad (3:267) and Abu Shaikh page {88}

231).. From Anas bin Malik (may Allah be pleased with him) who said: There was a resident of the wilderness whose name was Zaahir. Whenever he visited the Messenger of Allah (peace and blessins of Allah be upon him) he brought with him some gifts from the wilderness, and presented it to the Apostle of Allah . When he intended to leave Madinah the Messenger of Allah (peace and blessings of Allah be upon him) presented him with provisions of the city. Once the Apostle of Allah said: Zaahir is our wilderness, and we are his city. The Messenger of Allah (peace and blessings of Allah be upon him) was attached to him. Zaahir (may Allah be pleased with him) was not very handsome. The Messenger of Allah (peace and blessings of Allah be upon him) came to him once while he was standing in a place and selling his merchandise. The Messenger of Allah (peace and blessings of Allah be upon him) caught him between the arms from the back in such a manner that he could not see him. Zaahir (may Allah be pleased with him) said: Who is this?

*

Leave me, but when he saw (through the corner of his eye) that it was the Messenger of Allah , he straightened his back and began pressing it to the chest of the Messenger of Allah (peace and blessings of Allah be upon him) who said: Who will purchase this slave? Zaahir (may Allah be pleased with him) replied: O the Apostle of Allah, if you shall sell me, you will sell a defective thing, and earn a very little sum. The Messenger of Allah (peace and blessings be upon him) said: No, you are not defective in the sight of Allah, but much more valuable.(1)

> *•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (3:161),and Abdur Raziq in his (Musanaf) (10:19688), Abu Yaala in his Musnad (6:174)and Al Baihaqi in As Sunnan Al Kubra (10:248). According to Az Zawaid its authorities are sahih.{Al Bukhari}. The hadith is correct (sahih). Al Baghawi narrated it in Sharh us sunnah{6/3498} .*

232).. From Hasan Basri (may Allah be pleased with him) who says that an old woman came to the Messenger of Allah (SAW) and made a request: O Messenger of Allah make a supplication to Allah that He may grant me entrance into the paradise. The Messenger of Allah (SAW) replied:OMother':an old woman cannot enter the paradise. That woman began crying and began to leave. The Messenger of Allah (SAW) said: say to the woman that one will not enter in a state of old age, but Allah will make all the woman of the paradise virgins. Allah the Exacted and the Al Mighty say: Lo! We have created them (maidens) of special creation.And made them virgins loving (their has bands only) equal in age. {surah Waaqiah }.

> *•It is a fine tradition and the isnad of the compiler is weak. It is Mursal {forwarded}. Hassan Al Basri who is a tabi' transmitted it from the Prophet. The chain*

contains Mis'ab bin Miqdaam, who is true with many lapses, and Mubarak bin Fadalah who is mudalis and he traced it back, but the hadith has other evidence narrated by Abu Shaikh page 88 from the hadith of Anas. With the hadith that the Prophet said to the man who asked him for a convayance: We shall carry you on a child of a camel .... then he said at the end of the hadith, no old woman will enter paradise,and its isnad is sahih. Abu Shaikh also narrated another hadith from A'isha but it is Mursal from Mujahid. It was narrated in Az Zawaid {10/419} and it was narrated by Tabarani but its isnad contains Misidah ibn Alyasa' who is da'if. Shaikh Al Bani made it hasan { in Mukhtasar Il Shamaa-il}

chapter 37

Chapter on the description of the Sayings of the Messenger of Allah (peace and blessings of Allah be upon him) in poetry.

233).. From A'isha (May Allah be pleased with her) who said: Someone enquired from her: Did the Messenger of Allah recite poetry? She replied: He sometimes did and as an example recited the poetry of Abdullah bin Rawahah. He sometimes recited this couplet: sometimes that person brings news to you whom you have not compensated(1).

•It was narrated by At Tirmidhi in the book of Al Adab (General Behaviour) (5:2848) and said: it is a hadith hasan sahih. Imam Ahmad in Al Musnad (6:138/156/222), Abu Naim in Al Hilyah (7:264), Al Bazar page 250 and At Tabarani in Al Kabir (3/134). The hadith is sahih (correct) as scholars of hadith stated.

234).. From Abu Hurrairah (may Allah be pleased with him) who narrated: The Messenger of Allah (may peace

and blessings of Allah be upon him) said: The most true words said by a poet were the words of Labid. He said: Verily, everything except Allah is perishable and Umaiya bin Abi As-salt was about to embrace Islam.

•It was narrated by Al Bukhari in the book of Al Adab (10:6147), Muslim in the book of poetry (2/4/6/:1768-1769) and At Tirmidhi in the book of Al Adab (5:2849) and said: it is hadith sahih. It was also narrated by Ibn Majah in the book of Al Adab (2:3757) and Imam Ahmad in Al Musnad (2:248).

235).. From Jundub who narrated: While the Prophet (peace and blessings of Allah be upon him) was walking, a stone hit has foot and he stumbled and his toe was injured. He then (quoting a poetic verse) said: You are not more than a toe, which has been bathed in blood in Allah's cause.

•It was narrated by Al Bukhari in the book of Al Adab (10:6146), Muslim in the book of Al Jihad (the Holy Struggle) 3:112/112/1421) and At Tirmidhi in the book of (Tafsir)5:3345. and said: it is hadith hasan sahih. It was narrated by Imam Ahmad in Al Musnad (4:313). The hadith is hasan (correct) as the scholars of hadith stated.

236).. From Baraa ibn Aazib (may Allah be pleased with him) who narrated: A man came and said to him, O Abu Umarah, did you flee, leaving Allah's Apostle (peace and blessings of Allah be upon him)(1)?{on the day of Hunayn}. He replied: No, by Allah! And the Messenger of Allah (peace and blessings of Allah be upon him) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time the Messenger of Allah (peace and blessings of Allah be upon him) was riding his white mule while Abu Sufyan was holding its reins and he was saying: Surely I am the Prophet. I am the son of Abdul Muttalib.

•It was narrated by Imam Al Bukhari in the book of military expeditions led by the Prophet (peace and blessings of Allah be upon him) (7:4315/4317), Imam Muslim in the book of Al Jihad (the Holy Struggle) (3:78/80) (1400-1401) and At Tirmidhi in the book of the Holy struggle (4:1688) and said: it is hadith hasan sahih, and it was also narrated by Imam Ahmad in Al Musnad (4:289).

237).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) went to Makkah for Umratul Qadaa. Abdullah bin Rawahah (may Allah be pleased with him) was walking ahead of him reciting those couplets: O non-believers clear his path and leave today. Do not prohibit the Messenger of Allah from entering Makkah as you did last year for today we shall smite you. We will take such action against you that will separate the brain from its body and will make a friend forget a friend.Umar (may Allah be pleased with him) stopped him and said: O Ibn Rawahah, in the presence of the Messenger of Allah (may peace and blessings of Allah be upon him) and in the Haram Mosque of Allah you are reciting poetry? The Messenger of Allah (peace and blessings of Allah be upon him) said: Leave him O Umar, these couplets are more forceful than showering arrows onto them (1).

•It was narrated by At Tirmidhi in the book of Adab (5:2847), An Nisa'i in the book of Hajj (piligrimage) (5:2873) and At Tirmidhi who said: it is a hadith hasan sahih gharib and this hadith is narrated from another way that the Messenger of Allah entered Makka for Umratul Qadaa and Ka'b bin Malik was walking ahead of the Messenger of Allah (peace and blessings of Allah

be upon him) reciting those couplets ... and this narration is more correct than the previous narration as some say that Abdullah bin Rawahah was killed in the Battle of Mu ta and Umralul Qadaa was after that. But this opinion is not correct as Umratul Qadaa was before the Battle of Mu'ta not after it. Thus, this hadith is correct as the scholars of hadith stated.

238).. From Jabir bin Samurah (may Allah be pleased with him) who says: I attended the assemblies of the Messenger of Allah (peace and blessings of Allah be upon him) more than a hundred times, wherein the companions (may Allah be pleased with them) recited poetry and related the stories of the pre-islamic era. The Messenger of Allah (peace and blessings of Allah be upon him) silently listened to them and did not forbid them. At times he smiled with them.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Adab (5:2850) and said: it is hadith hasan sahih. It was also narrated by Imam Ahmad in Al Musnad (5:105), Muslim in the book of the Mosques (1:286/463) and An Nisa'i (3:81).

239).. From Abu Hurairah (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) said: The truest word spoken by an Arab (pre-islamic) in poetry is this verse of Labid: "Verily! Everything except Allah is perishable.

•It is a sound tradition. It was narrated by Al Bukhari in the book of Al Adab (10/6/47), Muslim in the book of the poetry (2/4/6:1768-1769) and At Tirmidhi in the book of Al Adab (5:2849) but the isnadof the compiler contains Shuraiq bin Abdullah and he is weak in memorization

but the correct narration has been transmitted by Al Bukhari and Muslim on the authority of Sufyan Al Thawri. Thus it is a correct hadith.

240).. From Amr bin Sharid who reported what his father had said: One day when I was riding behind Allah's Messenger (may peace and blessings of Allah be upon him) and I recited one hundred verses of Ummayya bin Abi as salt to the Messenger of Allah (peace and blessings of Allah be upon him) after every verse, he would say: recite some more verses, and he said: He was about to embrace Islam.

•It was narrated by Muslim in the book of poetry (4:1:1767), Ibn Majah in the book of Al Adab (2:3758) and Imam Ahmad in Ala Musnad (4:389:390).

241).. From A'isha (may Allah be pleased with her) who said: The Apostle of Allah (may peace and blessings of Allah be upon him) used to set up a pulpit in the Mosque for Hassan who would stand on it and satirise those who spoke against the Apostle of Allah (may peace and blessings of Allah be upon him). The Apostle of Allah (may peace and blessings of Allah be upon him) would say: The spirit of holiness (i:e Jibreel) is with Hssan as long as he speaks in defence of the Apostle of Allah (may peace and blessings of Allah be upon him).

•It is a fine tradition. It was narrated by At Tirmidhi in the book of Al Adab (5:2847) and said: it is hadith hasan sahih gharib. It was also narrated by Abu Dawud in the book of Al Adab (4:50/5),and Imam Ahmed in Al Musnad (6:72). The scholars of hadith stated it is a hadith hasan as Hisham bin Urwah is reliable but others say he is weak.

Chapter 38

Chapter on how the Messenger of Allah used to tell stories at night.

242).. From A'isha (may Allah be pleased with her) who said: Once, at night, the Messenger of Allah (peace and blessings of Allah be upon him) related an event to his family members. One of the ladies said this story is just like the stories of (Khuraafah). The Messenger of Allah (peace and blessings of Allah be upon him) asked: Do you know what is the original story of khuraafah? Khuraafah was a man from the tribe of Bamu udh-rah whom the jinnas took away. They kept him for some time. Then left him among the people. He related to the people strange things of his stay there and the people were astonished. After that time every amazing story is called (Khuraafah).

> *•Its isnad is weak. It was narrated by Imam Ahmad in Al Musnad (6:157) from Mugald bin Sa'eed from Ash Shaibi from Masroj, from A'isha. Mujald bin Sa'eed is a (da'if), questionable transmitter. A number of the scholars of hadith have declared him da'if and said he is a Munkar ul hadith' and he transmits unheard of things as Ibn Kathir said, thus, the hadith is weak.*

243).. From A'isha (may Allah be pleased with her) who said: One day, there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses.

•The first one said: My husband is like the meat of a lean camel placed at the top of a hill, which is difficult to climb up, nor (the meat) is good enough that one finds in oneself the urge to take it away from the top of that mountain.

•The second said: My husband is so bad that I am afraid I would not be able to describe his faults completely.

•The third said: My husband is a tall fellow i.e. he acks intelligence. If I give vent to my feelings about him, he would divorce me and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as a wife.

•The fourth said*:* My husband is like the night of Tihama (the night of Hijaz and Makkah)neither too cold nor too hot, there is neither any fear of him nor grief.

•The fifth said*:* My huaband is like a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house.

•The sixth said*:* As far as my husband is concerned, he eats so much that nothing is left and when he drinks, no drop is left behind, and when he lies down he wraps his body and does not touch me so that he may know my grief.

•The seventh said*:* My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, having such as rough manners so that he may break my head or wound my body,or may do both.

•The eighth said*:* My husband is as sweet as a sweet-smelling plant, and as soft as the softness of a hare.

•The ninth said*:* My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door)and his house is near the meeting place and the inn.

•The tenth said: My husband is Malik, and how fine Malik is! Far above appreciation and praise. He has many folds of his camel, more in number than pastures. When they (the camels)hear the sound of music they become sure they are going to be slaughtered.

•The eleventh said*:* My husband is Abu'Zara'! He suspended heavy ornaments in my ears and fed me liberally so that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the

side of the mountain, and he made the owner of the horses, camels, lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning at my own sweet will and drink to my heart's content. The mother of Abu'Zara'! How fine is the mother of Abu'Zara'! Her bundles are heavily packed for receptacles in her house are filled to the brim and the house is quite spacious. As faras the son of Abu'Zara is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from is scabbard,and whom just an arm of a lamb is enough to satiate. As far as the daughter of Abu'Zara 'is concerned, how fine is the daughter of Abu'Zara and how obedient she is to her father, obedient to her mother, having sufficient flesh and a source of jealousy for her co-wife. As for the slave -girl of Abu'Zara', how fine is she! She does not disclose our affairs to others (outside the four walls of the house) She does not remove our wheat ,or provision,or take it forth ,or squander it, but she perserves it faithfully (as a sacred trust).And she does not let the house get filled with rubbish.One day Abu'Zara' went out (of his house) when the milk was churned in the vessels, and he met a woman with two children like leopards playing with her pomegranates (chest)under her vest. He divorced me (Umm Zara'and married that woman (whom Abu' Zara') met on the way. I(Umm Zara' later on married another man, a chief, who was an expert rider and a fine archer. He bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Zara' make use of evrything (you need) and send forth to your parents (but the fact)is that even if I combine all the gifts that he bestowed upon me, they stand in no comparison to the least gift of Abu'Zara'. A' isha reported that Allah's messenger (may peace beupon him)said to me: I am for you as Abu'Zara was for Umm Zara.

•It was narrated by Al Bukhari in the book of marriage (10\5189)and Muslim in the book of the virtures of the companions (4\921896\1901).

Chapter 39

Chapter on how the Messenger of Allah (peace and blessings of Allah be upon him) slept:

244).. From Al Bara bin Azib (may Allah be pleased with him) who said: When the Apostle of Allah (may peace and blessings of Allah be upon him) wanted to go to sleep, he put his right hand under his right cheek and would then say: O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants.

•It was narrated by At Tirmidhi in the book of invocations (5:3399) and said: it is hadith hasan gharib. It was narrated also by Imam Ahmad in Al Musnad (4:281/290/298) and An Nisa'i (451-449) from many narrations. This hadith has other evidence. It was narrated by Abu Dawud in the authority of Hafsah in the book of Al Adab (5045),and Ibn Majah (3877). According to Az Zawaid, the authorities of its isnad are reliable but it is Munqati {disjointed} and Abu Ubaida did not hear any thing From his father,but This hadith has other correct narrations in An Nisa'i page: (452), Ahmad in Al Musnad (6:287/288) and At Tirmidhi on the authority of Hudhaifa bin Yaman (5:3398) and Imam At Tirmidhi said: it is hadith hasan sahih. Thus the hadith, with all this evidence, is considered correct (sahih) as the scholars of hadith stated. And Allah knows best.

245).. From Huthaifah (may Allah be pleased with him) who said: When the Prophet (peace and blessings of Allah be upon him) went to bed, he would say: (Bismika amutu

waahya) in Your name I die and live. And when he got up he would say: Al hamdu lillahi -ladhi ahyana ba'da ma amatana Wa' ilaihin – nushur. All thanks and praise be to Allah who has given us life after causing us to die (i:e sleep)and unto him is the Resurrection.

•It was narrated by Al Bukhari in the book of invocations (11:6314) and in the book of Monotheism (13:7394), Abu Dawud in the book of Al Adab (4:5049) and At Tirmidhi in the book of invocations (5:3417) and said: it is hadith hasan sahih and it was also narrated by Ibn Majah in the book of supplication (2:3880) and An Nisa'i page (447). It was also narrated by Muslim in the book of Al dhikr (4:59/2083).

246).. From A'isha (may Allah be pleased with him) who said: Whenever the Prophet (may peace and blessings of Allah be upon him) went to bed every night, he used to cup his hands together and blow over them after reciting surat Al -Ikhlas, surat Al- Falaq and surat An Nas and then rub his hands over whatever parts of his body he was able to rub, starting with his hands, face and front of his body. He used to do that three times.

•It was narrated by Al Bukhari in the book of the virtues of Quran (8:5017) and in the book of invocations (5:3402) and said: it is a hadith hasan gharib sahih, and it was also narrated by Abu Dawud in the book of Al Adab (4:5056), Ibn Majah in the book of the supplication (2-3875), Imam Ahmad in Al Musnad (6:116-104) and An Nisa'i (page :462) from Uqaiul, from ibn Shihab, from A'isha. The hadith is correct (sahih) as the scholars of hadith stated.

247).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of

Allah be upon him) slept till he snored. It was nature of the Messenger of Allah that he snored when he slept. Bilaal (may Allah be pleased with him) gave the call to prepare for the prayer. The messenger of Allah (peace and blessings of Allah be upon him) awakened and performed the prayer with ablution.
"This hadith has a detailed incident"

> *•it was narrated by Al Bukhari in the book of ablution (1/138) and in the book of the call for prayer (Al Adhan) (2:859) and the book of invocations (11:6316), Muslim in the book of the prayer of the traveler (1:181:525/526), An Nisa'i (2:/120), Abu Dawud in the book of Al Adab (4:5043), Ibn Majah in the book of purification (1:508),and Imam Ahmad in Al Musnad 1:22/234/245/284/383) on the authority of Ibn Abbass. The hadith is sahih (correct) as the scholars of hadith stated.*

248).. From Anas {May Allah be pleased with him } who said: When Allah's Messenger went to bed, he recited this du'aa {supplication}: Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us a place for shelter! How many there are who have neither a provider nor a shelter!

> *•It was narrated by Muslim in the book of the rememberance of Allah {4/64/2085}, At-Tirmidhi in the book of supplications {5/3396}, and said it is hadith hasan sahih gharib. Abu Dawud in the book of Adab {4/5053}, An Nisa'' page {467} and Imam Ahmad in his Musnad {3/ 167/253}.*

249).. From Abu Qataadah (may Allah be pleased with him) who said: If the Messenger of Allah (peace and blessings of Allah be upon him) made an early journey - break in the last portion of the night on his travels, he slept

on his right side. If he was staying there till before the morning, he lifted his right arm, put his head on it and slept.

•It was narrated by Imam Muslim in the book of the Mosque (1:311/472), Imam Ahmad Al Musnad (5:309), Ibn Khudhamah in his sahih (410), Ibn Hiban in his Sahih (8:118/119) and Al Hakim in Al Mustadraq and said: it is a hadith sahih.

Chapter 40

Chapter on the worship and devotions of the Messenger of Allah (peace and blessings of Allah be upon him).

250).. From Al Mughira bin Shubah (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) used to stand in prayer till his feet swelled. He was asked why he undergoes such great difficulties, whereas Allah has forgiven his past and future sins. The Messenger of Allah answered: "Should I not be a thankful slave?"(1)

•It was narrated by Al Bukhari in the book of the night prayer (3/1130) and in the book of Tafsir (8/4836), Muslim in the book of the hypocrites (4:79/2171), At Tirmidhi in the book of prayer (2:412) and said: hadith of Al Mughira bin Shubah is hadith hasan (fine) sahih (correct). It was also narrated by An Nisai (3/1643), Ibn Majah in the book of performing of the prayer (1/1419),Imam Ahmad in Al Musnad (4:251/255) and Ibn Khudhamah in his Sahih (2:1182).

251).. From Abu Hurairah (may Allah be pleased with him) who says: The Messenger of Allah (peace and blessings of Allah be upon him) performed so many optional prayers that his legs swelled until someone said to

him: you take so many pains, whereas you have been given the good news that your past and future sins have been forgiven? The Messenger of Allah (may peace and blessings of Allah be upon him) replied: Should I not be a grateful servant?

> •*It is a fine tradition. It was narrated by Ibn Khudhaima in his sahih [2-1184]. The chain of the transmission is hasan [fine] as Al Hafiz said in Al fat'h){3/20}.*

252).. From Abu Hurairah (May the peace and blessings of Allah be upon him) performed such a long prayer that his legs became swollen. He was asked : you perform such long prayers, whereas all your past and future sins have been forgiven? The Messenger of Allah (may peace and blessings of Allah be upon him) replied: Should I not be an appreciative servant?

> •*It is a righteous tradition. It was narrated by Ibn Majah in the book of performing of the prayer 1420 and according Az Zawa'id, the isnad of the hadith transmitted by Abu Hurairah is Qawi (strong). Muslim has argumented from all of his traditions {the authors of the six books called {sihah as-Sitta) { except Abu Dawud} have transmitted it from the hadith of Mughirah, while At-Tirmidhi has transmitted it from the hadith of Jabir.*

253).. From Aswad bin Yazeed (may Allah be pleased with him) who said that he enquired from A'isha (may Allah be pleased with her) regarding the prayer of the Messenger of Allah (may peace and blessings of Allah be upon him) at night? She replied: The Messenger of Allah (may peace and blessings of Allah be upon him) slept (after the night prayer (eshaa) for the first half portion of the night. He then awakened and performed the night prayer (tahajjud)

till the time of (suhur), thereafter he performed the (Witr salat). He then went to his bed. If he had a desire, he went to his wife. When he heard the call for the prayer (the adhaan), he got up.I If he was in a state of janaabah (requiring ghusl) he performed ghusl. If not, he performed ablution and went to the prayer.

•It was narrated by Al Bukhari in the book of the night prayer (3:1146), Muslim in the book of the travelers (1:129/5/0), An Nisa'i in the book of the day and the night (3:1679) and At Tirmidhi in the book of the purification (1/118) that the Messenger of Allah used to sleep in the state of janaabah without performing Ghusl (complete washing). It was also narrated by Imam Ahmad in Al Musnad (6:176) from Abu is'haq from Aswad. The hadith is sahih (correct) as the scholars of hadith stated.

254).. From Ibn Abbass (may Allah be pleased with him) who narrated: Once I passed the night in the house of Maimuna (his aunt). I slept across the bed while Allah's Apostle (peace and blessings of Allah be upon him) and his wife slept length wise. The Prophet (may peace of Allah be upon him) slept till nearly midnight and woke up rubbing his face and recited ten verses from surat Al Imran. Allah's Apostle (may peace and blessings of Allah be upon him) went towards a leather skin and performed ablution in the most perfect way and then stood for the prayer. I did the same thing and stood beside him. The Prophet (may peace and blessings of Allah be upon him) put his right hand on my head, twisted my ear and then prayed to prostration five times and then ended his prayer with (Witr). He laid down till the Mu'adhdhim came. Then he stood up and offered two rakats (Sunna of Dawn prayer)

and then went out and offered the Dawn Prayer in congregation.

•It was narrated by Al Bukhari in the book of (Al Witr) (2:992), Muslim in the book of travelers (1:182-185/526-528), Abu Dawud in the book of the prayer (2:1364) (2:1367) and An Nisa'i in the book of calling for the prayer (Adhan) (2:30). Also Ibn Khudhaima in his Sahih (3:1675), Imam Ahmad in Al Musnad (2164/3372) and Imam Malik in Al Muwatta (1:11/121]'. All on the authority of Ibn Abbas. The hadith is sahih (correct) as the scholars of hadith stated.

255).. From Ibn Abbass (may Allah be pleased with him) who narrated: The prayer of the Prophet (the blessings and peace of Allah be upon him) used to be of thirteen rakats (i:e: of the night prayer.)

•It was narrated by Al Bukhari in the book of the Night prayer (3:1138), Imam Muslim in the book of the travelers (i:194/531), At Tirmidhi in the book of prayer (2:442) and Imam Ahmad in his Musnad (1:228/324/338). Also Ibn Khudhaimah in his sahih (2:1164) on the authority of Ibn Abbass. The hadith is sahih (correct).

256).. From A'isha (may Allah be pleased with her) who said: When the Messenger of Allah slept at night, he prayed twelve prostrations during the daytime.

•It was narrated by Muslim in the book of the prayer (2:445) and said: it is hadith sahih. It was also narrated by An Nisa'i in the book of the Night prayer (Tahajud) (1788), all on the authority of Abu Hurairah with the some chain of transmission as the author (Imam At Tirmidhi).

257).. From Abu Hurairah (may Allah be pleased with him) who reported that the Apostle of Allah (may peace and blessings of Allah be upon him) had said: When any of you gets up at night, he should begin the prayer with two short rakats.

•It was narrated by Imam Muslim in the book of the prayer (1:198/532), Abu Dawud in the book of the prayer (2: 1323), Imam Ahmad in Al Musnad (2/232/7176), and Al Bukhari in As Sunnan Al Kubrah (3/6.) All narrated this hadith from Hisham bin Hasan... this hadith was narrated and reached the degree of (Marfu) elevated and Mauquf (stopped). All are sahih (correct).

258).. From Za'id bin Khalid Al Juhani who said: I would watch at night the prayer observed by the Messenger of Allah (may peace and blessings of Allah be upon him). He prayed two short rakats , then two long, long rakats , then he prayed two rakats, which were shorter than the two preceding ones, then he prayed two rakats, which were shorter than the two preceding ones, and observed a single one (Witr) making a total of thirteen bows.

•t was narrated by Muslim in the book of the travelers (1:195/531/531), Abu Dawud in the book of the prayer (2:1366), Ibn Majah in the book of the establishing prayer and its Sunnas (1358), and it was narrated by Abdullah bin Imam Ahmad in Zawaad Al Musnad: 5/193), Imam Malik in Al Muwatta (1/12/122) and An Nisa'i in (Kubrah) (1:160/396/2),all with the some chain of transmission (Sanad). The hadith is sahih (correct) as the scholars of hadith stated.

259).. From Abu Salama bin Abdur Rahman (may Allah be pleased with him) who narrated: I asked A'isha (may

Allah be pleased with her): How did Allah's Apostle (may the blessings and peace of Allah be upon him) pray during the month of Ramadan. She replied: Allah's Apostle (may the blessings and peace of Allah be up on him) never exceeded eleven prostrations in Ramadan or in any other month. He used to offer four rakats, but do not ask me about their beauty and length, and then three rakats. A'isha (may Allah be pleased with her) further said: I said Allah's Apostle (may peace and blessings of Allah be upon him)! Do you sleep before offering the witr prayer? He said: O Aisha! My eyes sleep but my heart remains awake!

•It was narrated by Al Bukhari in the book of At Tahajud (night prayer) 3:1147 and (4:20 13), and in the book of the Excellent virtues of the Prophet (6:3069), Muslim in the book of the travelers (1:125/509), Abu Dawud in the book of prayer (2:1341), At Tirmidhi in the book of prayer (2:439), An Nisa'i in the book of the Night prayer (3:234/1696), Imam Malik in Al Muwatta (1:9:120), Ibn Khudhama in his sahih (1:49) and An Nisa'i in Al Kubra 1:160/395). All these with the same isnad (chain of transmission).

260) ..From A'isha (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to perform eleven rakats at night of which one was a witr. When he completed this he slept on his right side.

•It was narrated by Muslim in the book the travelers (1:121/508), Abu Dawud in the book of prayer (2:1335) and At Tirmidhi in the chapters of the prayer (2/440) and said: it is hadith hasan sahih.

261).. From A'isha (may Allah be pleased with her) who reported that the Messenger of Allah (may peace and blessings of Allah) used to perform nine rakats at nights.

•It is a righteous tradition. It was narrated by At Tirmidhi in the book of prayer (2:443) and said: it is hadith hasan sahih Gharib (from this way). Also An Nisa'i in the book of standing for prayer at night (3/243/112/4), Ibn Majah in the book of establishing prayer (1:1360) and An Nisa'i in Al Kubra (1/169/427/15). All with the same (isnad), chain of transmission of the author. It was also narrated by Muslim in the book the travelers (1/139/5/2/514) from S'ad bin Hisham from A'isha that the Prophet used to perform nine rakats for witr. The Hadith is sahih (correct). As the scholars of hadith stated.

262).. From Hudhaifah (may Allah be pleased with him) who said that he performed prayer with the Messenger of Allah one night. After commencing the prayer he recited: Allah is most Great, Possessor of the Kingdom, Grandeur, Greatness and Majesty. He then began (his prayer) and recited surah Al Baqarah, then he bowed and paused in bowing as long as he had stood up, and he said while bowing: Glory be to my mighty Lord, Glory be to my mighty Lord, then he raised his head after bowing, and he stood up and he paused as long as he paused in bowing and said: Praise be to my Lord: then he prostrated and paused in prostration as long as he had paused in the standing position. He said while prostrating: Glory be to my most High Lord, then he raised his head after prostration and sat as long as he prostrated and said while sitting: O my lord forgive me. He offered four rakats of prayer and recited Surah Al Baqarah in them. Al-i-imran, An Nisa and Al Maidah.

•It is a sound tradition. It was narrated by Abu Dawud in the book of prayer (1:874), An Nisai (2:1068 - 1144), and in (1:434) in Al Kubra. It was also narrated by Imam Ahmad in his Musnad 5:398) and Abu Shaikh in the book of the morals of the Prophet's character) page 194). There is an unknown narrator in this chain of transmission,but the hadith has other correct authorities. It was narrated by Ahmad (5/400), Ibn Majah (897) and An Nisa'i (3:226) from Alaa bin Musaib, from Amr bin Murah from Talba bin Yazeed Al Ansari from Hudhaifah. This hadith was narrated from other ways by Muslim in the book of the travelers (1/203/536), Abu Dawud (871), At Tirmidhi (262), An Nisa'i (2:1008), Ibn Majah (1352) and Ahmad (5:382/384/394/387). Thus the hadith is sahih (correct) with all its evidanceas the scholars of hadith stated.

263).. From A'isha (may Allah be pleased with her) who said: Once during night prayer (Tahajjud Salaah) the Messenger of Allah (may peace be upon him) kept on repeating one Ayah (one verse).

•It is a sound tradition. It was narrated by At Tirmidhi in the book of prayer (2:448) and said: it is hadith hasan sahih gharib on this account. Shaikh Ahmad Shakir (may Allah have mercy him) said: its chain of the transmission (isnad) is sahih (correct) and this hadith has correct evidence of the hadith narrated on the authority of Abu Dhar that the Prophet (peace and blessings of Allah be upon him) observed prayer (reciting) only one single verse repeating it again and again till morning. And this verse was: if Thou torment them they are Thy servants and if Thou forgive them verily Thou art the Mighty, the Wise. According to Az Zawaid, its isnad is sahih (sound) and its authorities are reliable and authentic. He then said: An Nasa'i

transmitted it in Al Kubra (2/1009), Ahmad in Al Musnad and Ibn Khuzaima in his sahih and Hakim also transmitted it in Al Mustadraq (1:241) and said: it is sahih as Sanadi said. Adhabi agreed with him. Thus the hadith is sahih (correct) as the scholars of hadith stated.

264).. From Abu Wa'il who narrated that Abdullah said: One night I offered the Night prayer with the Prophet (peace and blessings of Allah be upon him) and he kept on standing till an ill-thought came to me. We said: What was that ill-thought? He said: It was to sit down and leave the Prophet (the blessings and peace of Allah be upon him) standing.

•It was narrated by Al Bukhari in the book of the Night prayer (3/1135), Muslim in the book of the travelers (1/204/537), Ibn Majah in the book of establishing prayer (1/1418) and Ahmad in Al Musnad (1:380/396/415/440) on the authority of Abdullah bin Masud (may Allah be pleased with him). It reached the degree of Marfu (elevated). The Hadith is sahih (correct).

265).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them standing and then he would bow and prostrate. He used to do the same thing in the second rakat.

***•It is a sound tradition. It was narrated by Al Bukhari** in the book of the Night prayer (1:1119), Muslim in the book travelers (1:112/505) and At Tirmidhi in the book of the prayer (1:374) and said: it is hadith hasan sahih. Abu Dawud in the book of the prayer (1:954), An Nisa'i*

in the book of standing for prayer at Night (3:1647), Imam Ahmad in his Musnad (6:178) and Imam Malik in Al Muwatta (1/23/138).

266).. From Abdullah bin Shaqiq Al Uquili (may Allah be pleased with him) who said: I inquired from A'isha (may Allah be pleased with her) about the night prayer of Allah's Messenger (may peace and blessings of Allah be upon him), whereupon she said: He used to pray standing the whole night long and sitting the whole night long. When he recited standing, he performed (ruku') (bending) while he was standing and when he recited sitting, he *performed ruku (bending) while he was sitting.*

•It was narrated by Muslim in the book of the travelers (1:105/504) and At Tirmidhi in the book of the prayer (2/375) and said: it is hadith hasan Sahih. Abu Dawud in the book of the prayer (1:955),and in the book of the Optional prayer (1251), Ibn Majah in the book of establishing prayer (1/228), An Nisa'i in the book of the Night prayer (3/1645/1646) and Ahmad in Al Musnad. (6:30/98/100/112/113/166/204/261/265) from Abullah bin Shaqiq, from A'isha. It is a sound tradition.

267).. From Hafsah (May Allah be pleased with her), the wife of the Messenger of Allah (May peace and blessings of Allah be upon him) who reported: Never did I see the Messenger of Allah (May peace and blessings of Allah be upon him)observing supererogatory prayer sitting till one year before his death when he would observe Nafl prayer in a sitting position and he would recite the Surah (of the Quran)in such a slow measured tone (so that the duration of its recital became more lengthy than one longer than this)(1).

•It was narrated by Muslim in the book of the Travelers (1/118/507) and At Tirmidhi in the book of the prayer (2/373) and said it is hadith hasan sahih. An Nisa'i (in the book of Night prayer)(3:1657), Ahmad in his Musnad (6:285) and Imam Malik in Al Muwatta (1/21/137).

268).. From A'isha who said: The Messenger of Allah (May peace and blessings of Allah be upon him) performed most of his (Nafl) prayer in a sitting position before he passed away.

•It was narrated by Muslim in the book of the travelers (1/116/506), An Nisa'i (in the book of the night prayer (3/1655)and Imam Ahmad in Al Musnad (6/169).

269).. From Ibn Umar (may Allah be pleased with him) who narrated: I offered with the Prophet (the blessings and peace of Allah be upon him) two rakats before the noon prayer,and two rakats after the noon prayer,two rakats after sunset and two rakats after the evening prayer offered in his house.

•It was narrated by Al Bukhari in the book of (the Night prayer) (3/1173), Muslim in the book of the travelers (1/104/504) and At Tirmidhi in the book of the times of the prayer (1/425) and said: the hadith of Ibn Umar is hadith hasan sahih. It was also narrated by Imam Ahmad in Al Musnad (2/6).

270)..From Ibn Umar (may Allah be pleased with him) who reported that Hafsah, my sister, related to me that when it was dawn the Messenger of Allah (may peace and blessings of Allah be upon him) would pray two prostrations. Abu Ayyub said: I think he said,they were short rakahs (prostrations).

•It was narrated by Al Bukhari in the book of calling for prayer (Adhan) 2:718 and in the book of the Night prayer (3/1173/1181), Muslim in the book of the travelers (1/87/90/500) and At Tirmidhi in the book of the prayer (2/433) and said: it is hadith hasan sahih and Ibn Majah in the book of establishing of the prayer (1:1145), An Nisa'i in the book of the times of the prayer (1/582) and Imam Ahmad in his Musnad (4506).

271).. From Ibn Umar (may Allah be pleased with him) who said: I observed from the Messenger of Allah (may peace and blessings of Allah be upon him) eight raka' at (prostrations), two before Zuhr (Noon prayer) and two after it. Two after Maghrib (sunset prayer) and two after Ishaa (Evening prayer). Ibn Umar (may Allah be pleased with him) said: Hafsah related to me about the two rakahs of the morning, which I didn't observe from the Messenger of Allah (may peace and blessings of Allah be upon him).

•It was narrated by At Tirmidhi only and the authorities of its isnad are reliable. The hadith is sahih as the scholars of hadith stated. Imam Al Bukhari narrated it in the book of the night prayer (3:1180), At Tirmidhi in the book of prayer (2:433) and Ahmad in his Musnad (5127/5432/5739). On the authority of Ibn Umar that he observed ten prostrations of the Messenger of Allah (may peace and blessings of Allah be upon him).

272)..From Abdullah bin Shaqiq (may Allah be pleased with him) who reported: I asked A'isha (may Allah be pleased with him) about the (Nawaafil) prayers of the Messenger of Allah (peace and blessings of Allah be upon him) . She replied: He used to perform two prostrations before and two after Zuhr (Noon) two after Maghrib

(sunset) and two after Ishaa (Evening prayer) and two before Fajr (Dawn prayer).

•It was narrated by Muslim in the book of the travelers (1:105/504), Abu Dawud in the book of prayer (1/1251) and At Tirmidhi in the book of prayer (2/436)and said: it is hadith hasan sahih. Also Imam Ahmad in Al Musnad (6:30/216).

273).. From Asim bin Damra As Saluli (may Allah be pleased with him) who said: We inquired from Ali about the optional prayers of Allah's Messenger (peace and blessings of Allah be upon him) during the day. He said: Verily you are not able to observe them. We said: Inform us of them. We will observe them as much as we can. He said: When Allah's Messenger (may peace and blessings of Allah be upon him) observed Fajr (Dawn prayer] he used to delay himself there till the sun would rise i.e. in the direction of the east as high as it is in the west at the time of Asr. (afternoon). He would stand and observe two rakat (prayer). Then he would delay his stay there till the sun became as high in the east as it would be at the time of Zuhr (Noon). He would stand and observe (prayer consisting of) four rakat and observe four rakat before Zuhr prayer. When the sun would pass over the meridian, and two rakat after it, and four rakat prior to Asr separating every rak'at by paying salutation to the nearest angels, the prophets, the believers and the Muslims who followed them.

•It is a fine tradition. It was narrated by At Tirmidhi in the book of prayer (2/424/429/598/599) and said: it is hadith hasan. It was also narrated by An Nisa'i in the book of Immama (2:120), Ibn Majah in the book of establishing prayer (1/1161), Imam Ahmad in his

Musnad (1/142/143/146) and ibn Khuzaima in his sahih (1211). The hadith is hasan as the scholars of hadith stated.

Chapter 41

Chapter on Salaatal Duha (the forenoon prayer).

274).. From Mu'atha who said: I asked Aisha: Did the Apostle of Allah (peace and blessings of Allah be upon him) observe the forenoon prayer? She said: Yes, he used to observe four rakats (in the forenoon prayer) and he (sometimes) observed more as Allah pleased.

•It was narrated by Imam Muslim in the book of the travelers (1/78/497), Ibn Majah in the book of establishing prayer (1/1381), Al Bukhari in (As Sunaan Al Kubra) (3:47) and Imam Ahmad in Al Musnad (6:95/120/124/168/265).

275).. From Anas bin Malik who said: The Prophet (peace and blessings of Allah be upon him) used to observe the forenoon prayer with six rakats. (1).

•It is a sound tradition. At Tirmidhi is alone in mentioning it and its isnad (the chain of the transmission) contains Hakim Ibn Muawah Az Zaidi who is (Ma'stur) and Zai'd bin Ubaidullah Az Zai'di but this hadith has other evidence that make it sahih as the scholars of Hadith stated. And Allah knows best.

276).. From Abdur Rahmaan bin Abi Layla (may Allah be pleased with him) who reported: None told me that they had observed the Messenger of Allah (may peace and blessings of Allah be upon him) performing the forenoon prayer except Umm Haani. She said: The Messenger of

Allah (may peace and blessings of Allah be upon him) came to her house the day Makkah was conquered. He performed ghusl (bath), then performed eight rakat (bows). I did not observe the Messenger of Allah (peace and blessings of Allah be upon him) pray any prayer shorter than these, despite him performing every ruku and sajdah properly. He did not perform Ruku and Sajdah haphazardly because the prayer was short.

•It was narrated by Al Bukhari in the book of the prayer (11357) and (10/6158) in the book of Al Adab, Muslim in the book of menstruation Al Haid (1/71/72/266), At Tirmidhi in the book of purification (1/126/225),Ibn Majah in the book of establishing prayer (1/1379), Imam Malik in Al Muwatta (1/152/27/28) and Imam Ahmad in Al Musnad (6/341/342/343/423/425) on the authority Umm Haani..

277).. From Abdullah bin Shaqiq who said: I asked A'isha (may Allah be pleased with her) whether the Apostle of Allah (may peace and blessings of Allah be upon him) used to observe the forenoon prayer. She said: No, except when he came back from ajourney.

•It was narrated by Imam Muslim in the book of the travelers (1/75/76/496/497), Abu Dawud in the book of optional prayers (2/1292), An Nisa'i in the book of fasting (4:153/2183/2184) and Imam Ahmad in Al Musnad(6/171/204/218).

278)..From Abu Sa'eed Al khudri (May Allah be pleased with him) who said: The Messenger of Allah (May peace and blessings of Allah be upon him) at times performed the forenoon prayer with such regularity, that we thought he would not leave it. At other times, he left it, till we thought he had left it completely, and not perform it again.

•It is a weak tradition. It was narrated by At Tirmidhi in the book of the prayer (2/477) and said: it is hadith hasan gharib. It was also narrated by Imam Ahmad in his Musnad (3/21/36) and Abu Naim (1/244). The chain of the transmission of the hadith is weak (daif) because of Ataih Al Ufi who is Mudallis and rafidite (Renegade). Thus the hadith is weak as the scholars of hadith stated.

279) ..From Abu Ayyub Al Ansari (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) always performed four rakat before Zuhr (Noon prayer) when the sun had passed the meridian. I said: O Messenger of Allah, you give much importance to these four rakahs after the sun has passed the merdian (Zawaal of the sun). The Messenger of Allah (may peace and blessings of Allah be upon him) replied: The doors of heaven are opened when the sun passes the meridian, till the Zuhr salaat (Noon prayer) is performed. I desire that a good deed of mine reaches heaven at that time. I asked: Is there a recital in every rakah? He replied: Yes. I enquired: Should Salaam(1) be made at the end of the two rakahs? The Messenger of Allah (peace and blessings of Allah be upon him) replied: No. {1)

•It was narrated by Abu Dawud in the book of the prayer (2/1270), Ibn Majah in the book of establishing prayer (1/1157), Imam Ahmad in his Musnad (5:416) and Ibn Khuzamah in his sahih (2:221/222). Abu Dawud said: Abu Ubaid is da'if (weak). Shaikh Al Bani said: the hadith is sahih with its other correct evidence.

280).. From Abdullah bin Saai'b (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) performed four rakahs after zawaal (the sun had passed the meridian)

before the Zuhr (the noon prayer) and used to say: the doors of heaven open at that moment. I like that a good deed of mine ascends there at that moment.

•It is a sound tradition.It was narrated by At Tirmidhi in the book of prayer (2:478), Imam Ahmad in his Musnad (3:411) and Imam Abu Eessa said: The Hadith of Abdullah bin Saai'b is hadith hasan gharib. Shaykhul Hadith Ahmad Shakir said: Nay, it is a hadith sahih. Its chain of transmission (isnad) is Mu'tasl (connected) and its authorities are reliable, thus the hadith is sahih.

281).. From Ali (may Allah be pleased with him) who used to perform four rakahs before Zuhr and used to say: The Messenger of Allah (may peace and blessings of Allah be upon him) also performed these four rak'ahs after zawaal (the sun had passed the meridian) and recited long verses therein.

•It was narrated by At Tirmidhi in the book of prayer (2/424/429/598/599) and said: It is hadith hasan. It was also narrated by An Nisa'i in the book of Immama (2/120), Ibn Majah in the book of establishing prayer (1/116)and Imam Ahmad in Al Musnad (1/85/143/147/160). Also Abdullah the son of Imam Ahmad in Zawaad Al Musnad (1/142/143/146) and Ibn Khuzaimah in his sahih (1211).The hadith is hasan as the scholars of hadith stated.

Chapter 42

On voluntary prayer in the House:

282).. From Abdullah bin Sa'd (Allah be pleased with him) who said: I asked Allah's Messenger (may peace and blessings of Allah be upon him): Which (prayer)is the most excellent? A prayer (observed) in the house or a prayer

(observed) in the mosque? He said: Don't you see my house? How close it is to the mosque! It is dearer to me to observe prayer in my house than to observe prayer in the mosque, provided that it is not a prescribed prayer.

•It was narrated by Ibn Majah in the book of establishing prayer (1/1378). According to Az Zawaid, its isnad is sahih and its authorities are reliable (and authentic). This hadith has other strong evidance. It is narrated by Al Bukhari in the book of the times of the prayer (1/186). On the authority of Za'id bin Thabit the Messenger of Allah (peace and blessings of Allah be upon him) said: O people, perform (your voluntary) prayers in your houses, as the most excellent prayer is that which is observed in the house, provided that it is not a prescribed prayer (that should be observed in the mosque).

Chapter 43

Chapter on the fasting of the Messenger of Allah (may peace and blessings of Allah be upon him).

283).. From Abdullah bin Shaqiq who reported: I asked A'isha (may Allah be pleased with her) about fasting of the Messenger of Allah (peace and blessings of Allah be upon him) . She said: He used to observe fasting, at times so continuously that we said: He has fasted, and (at times) he broke the fast (for days) and we began to say: He has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Madinah, except that of Ramadan.

•It was narrated by Muslim in the book of fasting {2/174/810} and At-Tirmidhi {3/768} and said it is

hadith hasan sahih .An Nisa'{4/2348} in the book of fasting .

284).. From Anas (may Allah be pleased with him) who said: Someone was asked about the fasting of the Messenger of Allah (may peace and blessings of Allah be upon him). He replied: It was his noble habit to fast on different occasions. In some months he fasted for so many days, that it was thought he would continue fasting. In other months he did not fast and we thought he would not fast now. It was also from his noble habits that if one wanted to observe the Messenger of Allah (peace and blessings of Allah be upon him) perform prayer at night, it was possible, and if one wanted to observe the Messenger of Allah (peace and blessings of Allah be upon him) sleeping at night, this too was possible.

•It was narrated by Al Bukhari in his sahih {2/65/3/50} and At-Tirmidhi in the book of fasting 3/769} and said it is hadith hasan sahih. An Nisa'I narrated it without mentioning fasting. Ibn Khusaimah in his sahih {3/2134} and Imam Ahmad in his Musnad {3/140/182/236}.

285).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) fasted till we thought he did not intend to end the fasts {in some months}. At other times, he did not fast, so that we began to think he would not fast now. He did not fast throughout the whole of the month since he arrived in Madinah, except that of Ramadan.

•It was narrated by Al Bukhari in the book of fasting (4/1971), Muslim (2/178/811), An Nisa'i (4:2345) and Ibn Majah (1/1711) all in the book of fasting.

286).. From Umm Salama (may Allah be pleased with her) who reported: That she saw the Prophet (may peace and blessings of Allah be upon him) fast for two consecutive months, except the month of (Sha'baan) and (Ramadan).

•It is a sound tradition. It was narrated by At Tirmidhi (3/736) and said: it is hadith hasan. Abu Dawud (2/2336), An Nisai (4/2174) and Ibn Majah (1/1648). All in the book of fasting. It is hadith sahih.

287).. From A'isha (may Allah be pleased with him) who said: I never saw the Messenger of Allah (peace and blessings of Allah be upon him) performing voluntary fasting more in any other month than that of Sha'ban. It appeared as if, he fasted throughout the whole of Sha'ban except for a few days.

•It was narrated by Al Bukhari (4/1969), Muslim (2/175/176/810/811), At Tirmidhi (3/737), Abu Dawud (3/2434) and An Nisai (4/2/77). All in the book of fasting on the authority Abu Salama from A'isha. It was also narrated by Abu Dawud (2/2435) from Muhammad bin Amr, from Abu Hurairah and its chain of transmission (isnad) is sahih (correct).

288).. From Abdullah bin Masud (may Allah be pleased with him) who reported: The Messenger of Allah (may peace and blessings of Allah be upon him) fasted for three days at the beginning of every month, and he very seldom did not fast on Friday.

•It was narrated by At Tirmidhi in the book of fasting (3/742) and said: the hadith of Abdullah is hasan gharib. It was narrated by Abu Dawud (2/2450) without the last portion of the hadith. An Nisa'i (4/2367) and Ibn Majah (1/1725) mentioning only his saying : very seldom I saw

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Allah's Messenger (may peace and blessings of Allah be upon him) abandoning fast on Friday. It was also narrated by Imam Ahmad in Al Musnad (3860) all with the same (isnad). It is hadith sahih (as the scholars of hadith stated).

289).. From A'isha (may Allah be pleased with her) who said: Allah's Messenger (may peace and blessings of Allah be upon him) would make an intention (of fasting) on Monday and Thursday.(1)

•It is a sound tradition . It was narrated by At Tirmidhi (3/845) and said: it is hadith hasan Gharib. An Nisa'i in the book of fasting (4/2359/2360), Ibn Majah (1/1739), Ibn khuzamah in his sahih (2116) and Ahmad in Al Musnad (106) on the authority of A'isha.

290).. From Abu Hurairah (may Allah be pleased with him) who said: Deeds are presented (before Allah the Exalted and the Almighty) on Mondays and Thursdays. I like that my deeds be presented whilst I am fasting. (1)

•It was narrated by At Tirmidhi in the book of fasting (3/747) and said: it is hadith hasan Gharib. Also Imam Ahmad in Al Musnad (2/329) with the same isnad, and Ibn Majah (1/1740). According to Az Zawaid, its isnad is sahih gharib. As for Muhammed bin Rifa'a, Ibn Hibban mentioned him amongst the authentic authorities. Duhak bin Makhlad is the only transmitter who reported the tradition on his authority. The rest of the isnad is in accordance with the conditions laid down by Shaikhan. It has evidance from the hadith of Usama bin Za'id. Abu Dawud and An Nasa'i transmitted it and At Tirmidhi has transmitted some portion of it in Al Jami and said: It is hasan gharib, but this hadith has other correct evidance

narrated by Imam Ahmad in Al Musnad (5/201), An Nisa'i (4:2356/2357) from Abdur Rahman bin Mahdi with a fine isnad. Thus, this hadith, with all evidence, is considered correct (sahih) as the scholars of hadith stated. And Allah knows best.

291).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) fasted three days of every month. (In some months) he fasted on Saturdays, Sundays and Mondays, and in some months he fasted on Tuesdays, Wednesdaysand Thursdays.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of fasting (3/746) and said: it is hadith hasan. In its isnad, Muhammed bin Az Zubair Abu Ahmad who is reliable but he sometimes makes mistakes. Shaikh Al Bani said: It is hadith sahih as it is mentioned in his book of Ash Shamaail.

292).. From A'isha (may Allah be pleased with her) reported that the Messenger of Allah (may peace and blessings of Allah be upon him) did not fast in any month more than in the month of Sha'ban.

•It was narrated by Al Bukhari (4/1996), Muslim (2/175/176/810/811), At Tirmidhi (3/737), Abu Dawud (3/2434) and An Nisai (4/2177) in the book of fasting on the authority of Abu Salama, from A'isha. It was also narrated by Abu Dawud (2/2435) from Muhammad bin Amr, from Abu Salama, from Abu Hurairah. Its chain of transmission (isnad) is correct (sahih).

293).. From Mu'atha who reported that she asked A'isha, the wife of the Apostle of Allah (may peace and blessings of Allah be upon him), whether the Messenger of Allah

(peace and blessings of Allah be upon him) used to fast for three days during every month. She said: Yes. I said to her: What were (the particular) days of the month on which he used to fast? She said: He was not particular about the days of the month to fast. (1)

•It was narrated by Muslim (2:194/818) and At Tirmidhi (3/763) in the book of fasting and said it is hadith sahih. Abu Dawud (1/1709) in the book of fasting, Imam Ahmad in Al Musnad (6/145/146) and Ibn Khuzaimah in his sahih (2/30) all on the authority of Mu'atta...

294).. From A'isha (may Allah be pleased with her) who reported that Quraish used to fast on the day of Ashu'ra in the pre -islamic days and the Messenger of Allah (peace and blessings of Allah be upon him) also fasted on that day. When he came to Madinah, he himself observed this fast and commanded (others) to fast also,but when fasting during the month of Ramadan was made obligatory he said: He who wishes to (observe this) fast may do so, and he who wishes to abandon it may also do so. (1)

•It was narrated by Al Bukhari (4/1893), Muslim (2/113/792) and At Tirmidhi (3:753) in the book of fasting and said: it is hadith sahih. Abu Dawud (2/2442) and Ad Darmi (2/1763) in the book of fasting. Malik in Al Muwatta (1/33/299), Abu Dawud also in (784/1211) and Ahmad in Al Musnad (6/6/29/30/50/162/248) on the authority of A'isha.

295).. Alqamah (may Allah be pleased with him) reported: I asked A'isha (may Allah be pleased with her): Did the Messenger of Allah (may peace and blessings of Allah be upon him) use to choose special days (for fasting)? She said: No, but he used to be regular in his

service of worship. Who amongst you can endure what Allah's Apostle (may peace and blessings of Allah be upon him) used to endure?

•*It was narrated by Al Bukhari (4/1987) in the book of fasting, Muslim in the book of the travelers (1/217/541), Abu Dawud in the book of optional prayer (2/1370) and Ahmad in Al Musnad (6/43/55/174/189) with the same isnad.*

296).. From A'isha {May Allah be pleased with her}who said that the Messenger of Allah {May peace be upon him}once came home, and a woman was present at that time. He {peace and blessings be upon him) inquired: Who is this woman? I repied: This is a certain woman who does not sleep at night. The Messenger of Allah said: One should observe only that amount of {nawaafil} which one can bear. I swear an oath that Allah the Exalted does not fear the granting of rewards, till you begin to fear the observance of deeds. A'isha said: The most beloved deed of the Messenger of Allah were those that were practised continuously.

•*It was narrated by Al Bukhari in the book of Faith {1/43}, Muslim in the book of the travellers {1/220/221 542)and At-tirmidth has refered to it at the end of hadith number {2856} and said it is hadith hasan sahih. Abu Dawud in the book of prayer {2/1368} and An Nisa'i {3/1641}, Ibn Majah {2/4238} and Imam Ahmad in his Musnad [6/51}.*

297).. From Abu Saalih (may Allah be pleased with him) who reported: I enquired from A'isha and Umm Salamah (may Allah be pleased with them): which act was the most beloved by the Messenger of Allah (may peace and

blessings of Allah be upon him)? Both gave the reply: That deed which was practiced continuously, even if it was little. (1)

•It was narrated by the author in the book of Al Adab (general behaviour) (5:2856) and said: it is hadith gharib, in its (isnad) there is Al Aamashand he is Muddals and he traces it back. However, the hadith has an origion in the two sahih of hadith narrated on the authority of A'isha that had been mentioned before, so the scholars of hadith stated that this hadith is sahih with its evidence.

298).. From Awf bin Malik (may Allah be pleased with him) who said: I spent a night with the Messenger of Allah (may peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) used the Miswaak (cleaned the teeth), performed ablution, then he stood up in Salaah (prayer). I stood up to pray along with the Apostle of Allah (may peace be upon him), he got up and recited surah Al Baqarah (surah ii) and when he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to a verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting surah al Baqarah), and said while bowing: Glory be to the Possessor of Greatness, the Kingdom, Grandeur and Majesty. Then he prostrated himself and paused as long as he had stood and repeated, while prostrating the same supplication. Then he stood up and recited surah Ali-Imran (surah iii) and then recited many (surahs) one after another (one surah in each rakah)(1).

•It was narrated by Abu Dawud in the book of prayer (1/873), An Nisa'i (2/1048/1131) and Imam Ahmad in his

Musnad (6/24). All from the son of Salih. The scholars of hadith stated that it is hadith sahih (A sound tradition).

Chapter 44

Chapter on the recital of the Messenger of Allah (may peace and blessings of Allah be upon him).

299).. From Ya'lab Mumallak who said that he asked Umm Salamah about the reciting of the Apostle of Allah (may peace and blessings of Allah be upon him). She then described his recitation and said that he did so with an exposition word by word i:e. he recited every word separately and clearly.

•*It is a sound tradition but the isnad of the compiler is weak. It was narrated by At Tirmidhi in the book of the Quran (5:2923) and said: it is hadith hasan gharib, we don't know it from this way except from hadith of Laith bin Sa'd bin Abu Mumallak, from Ummi Salamah. It was also narrated by Abu Dawud in the book of prayer (2/1400),An Nisa'i (2/1021) from Laith bin Sa'd from Abu Ma'likah, from Ya'la bin Mumallak who mentioned the same. In its isnad is Ya'la bin Mumallak, but the hadith has another correct evidence, that will be mentioned after this hadith. So the hadith is considered sahih with its evidence.*

300).. From Qatada (may Allah be pleased with him) who narrated: I asked Anas bin Malik about the recitation of the Prophet (may peace and blessings of Allah be upon him). He said: He used to prolong (certain sounds) a lot.

• *It was narrated by Al Bukhari in the virtues of Quran (8/5045), Abu Dawud in the book of prayer (2/1465), An*

Nisa'i (2/1013), Ibn Majah in the book of establishing prayer (1/1353) and Imam Ahmad in Al Musnad (3/119/127/131/192/198/289) all on the authority of Qatada with the same isnad.

301).. From Ummi Salamah (may Allah be pleased with her) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) recited every verse (Aayah) separately. He recited: (All the praises and thanks be to Allah, the Lord of mankind, jinns and all that exists (Alamin). And paused. Then he recited: the Most Merciful. And paused. Then recited: the Only Owner (and the only Ruling Judge) of the Day of Recompense i.e. the Day of Resurrection.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of recitation (5/2927) and Imam Essa said: it is hadith gharib, then he said: its isnad is not connected. It was narrated by Abu Dawud (4/4001), Al Baihaqi in As Sunnan Al Kubra (2/44), Al Hakim in Al Mustadrak (2/23/1232), Imam Ahmad in Al Musnad (6:302) and Ibn Khuzaimah in his sahih (493). Al Hakim said: it is sahih and its authorities are the authorities of sahihain (Bukhari and Muslim). Adh Dhabi has supported him and Ibn Khuzaimah has corrected its isnad. Ibn Juraig is Mudallis and he traces it back but it was narrated by Imam Ahmad with (isnad sahih), a correct chain of transmission, from Nafi from Ibn Umar and Abu Amir, from Abu Malikah, from some of the Prophet's wives (Nafi) and said: she is Safaih (mentioned the same hadith). It also has other correct evidence mentioned by AlBani. Thus the hadith is considered sahih with its evidence. And Allah knows best.

302).. From Abdullah bin Abi Qais (may Allah be pleased with him) who said: I inquired from A'isha (may Allah be pleased with her) about the recitation of the Prophet (may peace and blessings of Allah be upon him), whether he recited softly or audibly? She replied: He recited in both ways. I said: Praise be to Allah, who has accorded us ease in the matter.(1)

> •*It was narrated by Al Bukhari (page 101), Muslim 1/26/249) and At Tirmidhi in the book of prayer (2/449) and said: it is hadith hasan sahih gharib. Also in the book of the virtues of the Quran (5:2924), Abu Dawud in the book of prayer (2/1437), An Nisa'i in the book of Ghusl (washing) (1:page 199), in the book of night prayer (3/224), Ibn Majah in the book of establishing of prayer (1:1354), Ibn Khuzamah (1160)and Imam Ahmad in his Musnad (6:47/138). It is hadith sahih (a correct tradition) as the scholars of hadith stated.(1)*

303).. From Umm Hani, the daughter of Abu Talib (May Allah be pleased with her) who reported: I used to listen to the recitation (of the Quran) by the Prophet (peace and blessings of Allah be upon him) during the night while I was on the roof (of my house).

> •*It is a fine tradition. According to Az Zawaid, its isnad is sahih (sound) and its authorities are reliable (and authentic). At Tirmidhi transmitted it in Ash-Shmmail and An Nasa'i in Al Kubra. It was also narrated by Imam Ahmad in his Musnad (6:341/342/343/424). The hadith is hasan (fine) as the scholars of hadith stated.*

304).. From Abdullah bin Mughaffal who narrated: I saw the Prophet (may peace and blessings of Allah be upon him), reciting (the Quran) while he was riding on his she -

camel on the Day of fat'h (when Makkah was conquered). He was reciting: Verily, we have given you (O Muhammad) a manifest victory. That Allah may forgive you your sins of the past and the future. He says: He read it and repeated it. Muaawiyah bin Qurrah (may Allah be pleased with him) (who is the narrator in the chain of this hadith) says: If I did not fear that the people would surround me, I should have recited it in the same tone.

> •*It was narrated by Al Bukhari in the book of the virtues of the Quran (8/5047), Muslim in the book of the travelers (1/237/238/547), Abu Dawud in the book of prayer (2/1467) and Imam Ahmad in Al Musnad (4/85/86) (5:54/55/56) with the same chain. It is hadith sahih.*

305).. From Qutaadah (may Allah be pleased with him) who narrated that Allah gave to every Nabi (prophet) that he had sent beautiful features and a beautiful voice. Your Nabi (may peace and blessings of Allah be upon him) also had beautiful features and a beautiful voice. The Apostle of Allah (peace and blessings be upon him) did not recite in a melodious tone as singers do.

> •*This hadith is da'if (weak). It was mentioned by Al adha habi [Midhha'n'Al aitdal] when he wrote the biography of Husam bin Ma'sak and said this hadith is one of his Munkar traditions. Strange traditions have been transmitted on his authority. Ibn Hajar said in At Takruiib (Husam bin Masak is da'if (weak) and his traditions are to be left.*

306)..From Ibn Abbass (may Allah be pleased with him) who said: The Prophet of Allah's (may peace and blessings

of Allah be upon him) recitation was loud enough for one who was in an inner chamber to hear when he was in the house (1).

•It is a fine tradition. It was narrated by Abu Dawud in the book of prayer (2/1327) and in Mishkat-ul Masabih (1203). Its isnad is ha'san and sa'hih (its chain is fine and sound).

Chapter 45

Chapter on the weeping of the Messenger of Allah (may peace and blessings of Allah be upon him).

307).. From Mutarrif Abdullah bin Shaikh - khair (may Allah be pleased with him) who said: I attended the noble assembly of the Messenger of Allah (may peace ad blessings of Allah be upon him) while he was performing salaah (prayer), and a sound come from within him like that of a boiling cauldron, owing to weeping.

•It is a sound tradition. It was narrated by Abu Dawud in the book of prayer (1/904), An Nisa'i in (3/1213) and Imam Ahmad in Al Musnad (4/25).

308).. From Abdullah bin Ma'sud (may Allah be pleased with him) who said: Allah's Apostle (peace and blessings of Allah be upon him) said to me: Recite (from the Quran) for me. I said: Shall I recite it to you although it was revealed to you? He said: I like to hear (the Quran) from others. So I recited Surat-an-Nisa till I reached: How (will it be) then when we bring from each nation a witness, and we bring you (O Muhammed) as witness against these people? Then he said: Stop! Behold, his eyes were shedding tears.(1)

•It was narrated by Al Bukhari in the book of Tafsir (8/4582) and in the book of the virtues of Quran (8:5050), Muslim in the book of travelers (1/247/248/551), Abu Dawud (3:3668), At Tirmidhi in the book of Tafsir (5/3025) and Imam Ahmad in Al Musnad (1/380).

309) ..From Abdullah bin Amr (may Allah be pleased with him) who said: There was an eclipse of the sun during the time of the Apostle of Allah (may peace and blessings of Allah be upon him). The Apostle of Allah (may peace and blessings of Allah be upon him) stood up and he was not going to perform bowing till he had bowed, and he was not going to raise his head till he raised (after bowing) and he was not going to prostrate himself till he prostrated himself and he was not going to raise his head till he raised (at the end of prostration) he did similarly in the second rak'ah then he cried saying: My lord, didst thou not promise me that Thou wouldst not punish them so long as I will remain among them? Didst Thou not promise me that Thou will not punish them so long as they continue to beg pardon of You. The Apostle of Allah (may peace and blessings of Allah be upon him) finished the prayer and the sun was clear. The Prophet (peace and blessings of Allah be upon him) said: The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see that, immediately turn towards Allah, His supplication and His remembrance.

•It is a sound tradition. It was narrated by Abu Dawud in the book of prayer (1/1194), An Nisa'i in the book of the eclipse of the sun (3/1495) and Imam Ahmad in his Musnad (2/159/163) (198/188). Shaikh Ahmad Shakir has corrected its isnad. It was also narrated by Al

Bukhari (6:3203) and Muslim (620/621) with the difference in the number of Rak'at.

310).. From Ibn Abbass (may Allah be pleased with him) reports that one of the daughters of the Messenger of Allah (may Allah be pleased with him) was on her death bed. The Messenger of Allah (peace and blessings of Allah be upon him) picked her up and put her before him. She passed away in his presence. Umm Ayman (who was a slave girl of the Messenger of Allah) began wailing aloud. The Messenger of Allah (peace and blessings of Allah be upon him) said: Are you crying before the Messenger of Allah? Because tears were also flowing from the eyes of the Messenger of Allah (peace and blessings of Allah be upon him) and she said: Do I not see you cry? The Messenger of Allah (peace and blessings of Allah be upon him) replied: This crying is not prohibited. It is a mercy of Allah then said: A Muslim is at peace at all times, even when his soul is being taken out, he is busy uttering the Hamd (praises) of Allah (1).

•*It is a sound tradition. It was narrated by An Nisa'i in the book of Funerals (4:1842) and Imam Ahmad in his Musnad (1/268/24/2) (1:297/2704). The isnad of this hadith is sahih (correct).*

311).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) kissed Uthman bin Maz'un while he had passed away. At that time tears were flowing from his eyes.

•*It is a sound tradition. It was narrated by At Tirmidhi in the book of funerals (3/989) and said: it is hadith sahih.*

Abu Dawud (3/3/63), Ibn Majah (1/1456) and Ahmad (6/43/55/206).

312).. From Anas bin Malik (may Allah be pleased with him) who said: We were in the funeral procession oF the daughter of Allah's Apostle (may peace and blessings of Allah be upon him) and Allah's Apostle was sitting near the grave and I saw his eyes full of tears. He said: Is there anyone amongst you who did not have sexual relations with his wife last night? Abu Talah replied in the affirmative and Allah's Apostle (peace and blessings of Allah be upon him) asked him to get down in her grave (and he did so and buried her).

•It was narrated by Al Bukhari in the book of furnerals (3/285/1342) and Imam Ahmad in Al Musnad (3/126/228).

Chapter 46

Chapter on the mattress of the Messenger of Allah (may peace and blessings of Allah be upon him).

313)..From A'sha (may Allah be pleased with him) who said: The mattress of the Prophet (may peace and blessings of Allah be upon him) was made of a leather case stuffed with palm fibres.(1)

•It was narrated by Al Bukhari (4/6456), Muslim (3/38/1650) and At Tirmidhi (4/176) in the book of clothing and said: it is hadith hasan sahih. It was also narrated by Abu Dawud in the book of clothing (4/4147), Ibn Majah in the book of aseceticism (4151) and Imam Ahmad in his Musnad (6/48/56/73/207/212).

314).. From Muhammad Al Baaqir (may Allah be pleased with him) who said that someone asked A'isha (may Allah be pleased with her): How was the bed of the Messenger of

Allah (peace and blessings of Allah be upon him) in your house? She replied: it was made of a leather case stuffed with palm fibres. Hafsah (may Allah be pleased with her) was asked:How was the bed of the Messenger of Allah (may peace and blessings of Allah be upon him) on your house? She replied: It was a canvas folded into two, which was spread for the Messenger of Allah (peace and blessings of Allah be upon him) to sleep on. On one night, I thought if I folded it into four and spread it, it would become softer. I folded it and spread it that way. In the morning, the Messenger of Allah (peace and blessings of Allah be upon him) asked: What did you spread for me last night? I replied: It was the same bed, I only folded it into four so that it may become softer. The Messenger of Allah (peace and blessings of Allah be upon him) said: Leave it in its original from. Its softness deprived me of my prayers at night (Tahajjud).

> *•Its isnad is very weak, because Muhammad bin Ali bin Al Hussan did not hear from A'isha. Also, Abdullah bin Maymon Al Qadah whose traditions are left, as Al Hafiz said.*

Chapter 47

> *•Chapter on that which has been narrated on the humility of the Messenger of Allah (may peace and blessings of Allah be upon him).*

315).. From Umar bin Al Khattab (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) had said: Don't exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the slave of Allah and His Apostle.

•It was narrated by Al Bukhari in the book of prophets (6/3445), Imam Ahmad in his Musnad (1/23/24/55) and Abu Dawud page (6).

316).. From Anas (may Allah be pleased with him) who said: A woman came to the Apostle of Allah (may peace and blessings of Allah be upon him) and said: Apostle of Allah! I need something from you. He said to her: Mother of so and so, sit in the corner of any street you wish and I shall sit with you. (1)

•It was narrated by Al Bukhari in the book of Al Adab (general behaviour) 10/6072), Muslim in the book of the excellent virtues of the Prophet (peace and blessings of Allah be upon him) 4:76/1812/1813), Abu Dawud in the book of Al Adab (4/4818/4819) and Imam Ahmad in Al Musnad (3/98/119/214).

317).. From Anas (may Allah be pleased with him) who said: Allah's Messenger (peace and blessings of Allah be upon him) used to visit a patient to inquire after his hadith, walk along after his bier, ride a donkey, accept the invitation of a slave. One day (during a battle) he was riding a donkey bridled with a halter (head-rope) of fibres of palm-trees.

•It is a weak tradition. It was narrated by At Tirmidhi in the book funeral (3/1017), Ibn Majah in the book of asceticism (2/4178), Al Hakim in Al Mustadrak (2/466),Abu Dawud (page 285), Al Bakhawi in sharihul sunnah (7/3567),Al Baihaqi in Ad Daail (4/204) and Imam At Tirmidhi said: We don't know it except from the hadith of Muslim bin Kaisan and he is (da'if) weak. Imam Ahmad and Al Bukhari declared him (da'if),thus, this hadith is weak as the scholars of hadith stated. And Allah knows best.

318)..From Anas (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be up on him) accepted and attended invitations where bread made of barley, and stale fat a few days old was served (without hesitation). The Messenger of Allah (peace and blessings of Allah be upon him) had pawned his armour to a Jew. Till the end of his life, the Messenger of Allah (peace and blessings of Allah be upon him) did not possess a sufficient amount to release that armour.

> *•It was narrated by Al Bukhari in the book of (Buyu), (Sales) 4/2069, At Tirmidhi (3/1215), An Nisai (7/4624) andImam Ahmad in his Musnad (3/133/208/232/238/270) from Qaalada, who narrated it from Anas bin Malik. There is an intersection in the narration of il Shamaa-il as il Aamash did not hear from Anas, but the narration of the hadith by Ja'alada, is sahih (correct) as the scholars of hadith stated.*

319).. From Anas bin Malik (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) performed hajj (pilgrimage) on a camel's old saddle and in a cloak valued at four dirhams or less than (four dirhams). Then he said: O Allah, this hajj contains in it noelement of hypocrisy, show and desire for reputation.(1)* It is a sound tradition. It was narrated by Ibn Majah (2/2890), its isnad is Da'if (chain of transmission of this hadith is weak) but it has other correct evidencethus, it is sahih by its evidence as the scholars of hadith stated.

320).. From Anas bin Malik (may Allah be pleased with him) who reported that no one was more beloved to the Messenger of Allah (may peace and blessings of Allah be

upon him). When they saw him they did not stand up, knowing that he did not approve of it.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Adab (5/2754) and said it is hadith hasan sahih gharib. It was also narrated by Imam Ahmad in Al Musnad (3/132) and Abu Al Shaikh (page 63) and its isnad (chain) is sahih (correct).

321).. From Imam Hasan bin Ali (may Allah be pleased with him) who reported that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described the particulars and conditions of the Messenger of Allah (peace and blessings of Allah be upon him) . I was longing to hear something about it. On my asking, he described the features of the Messenger of Allah. He said: The Messenger of Allah (peace and blessings of Allah be upon him) said: The Messenger of Allah had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon. He then described the complete features of the Messenger of Allah (as has been mentioned in the first chapter). Hasan (may Allah be pleased with him) said: I did not mention this hadithdue to some reason to Husayn (may Allah be pleased with him) for some time. Then I once narrated it to him whereupon I found that he had heard it before me. He had asked him (our uncle) already what I had asked and I also found that he had asked our father Ali (may Allah be pleased with him) about the Messenger of Allah's (peace and blessings of Allah be upon him) entering and coming out of the house. He did not leave out anything about the ways and manners of the Messenger of Allah. Husain (may Allah be pleased with him) said: I asked my father regarding the manner in which the Messenger of Allah (peace and blessings of Allah be upon him) entered the house? He

replied: When the Messenger of Allah entered the house he distributed his time into three portions: he spent a portion (in devotion, performing prayer etc...) a portion towards his family (fulfilling their needs) and a portion for himself (resting etc...) He distributed his personal portion in two, one for himself and one for the people, in such a manner that the near one's among the companions, conveyed messages to the people. He did not conceal anything from them. From the portion of the nation (Ummah) he adapted this method, that he gave preference to Abul Fadl. He distributed this time according to their religious position. From among those who came, some had one requirement, some had two requirements, and some had many requirements. The Messenger of Allah (peace and blessings of Allah be upon him) fulfilled all their requirements. He made them busy in things that benefited them and the entire the nation. When they questioned the Messenger of Allah on religious matters, he replied to them in a manner that benefitted them. He used to say: Those that are present, should inform those that are not present regarding these beneficial and necessary matters. He also used to say: Those people, who for some reason, cannot put forward their request, you should inform me about their needs, because that person who informs a king of the need of another, who is unable to put forward that need, Allah the Exacted will keep that person steadfast on the Day of the Resurrection (qiyaamah). Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the companions. Besides this, there was no wasteful or non - beneficial talk in his assemblies. The (Sahabah), the companions came to the assemblies of the Messenger of Allah for their religious needs and they did not depart before tasting something (acquiring religious knowledge) then they returned from

his assemblies as torch bearers of guidance and goodness (they spread these teachings amongst others). Then he (Husain (may Allah be pleased with him) says: I asked him (my father) regarding the coming out of the Messenger of Allah (peace and blessings of Allah be upon him) from the house and he replied: The Apostle of Allah controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made those who came to visit him feel at home and he did not do such things that would keep them away from him. He reported and honored the respected ones of every nation and also chose a leader for them. He warned the people of Allah's punishment (or he emphasized that the people be cautious). He also protected himself from troubling or harming people besides being cautious and commanding others to be cautious. He never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the relationships between them and recitified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. At times he did not say this and at other times he did. He did not neglect the guidance of people. It is possible that they become unmindful of their religious duties or exceeded in matters resulting in them becoming disheartened. Everything had a special arrangement. He did not fall back in the truth, nor did he exceed the limits in this. Those who attended his gatherings were the best of people. The best person in the eyes of the Messenger of Allah (may peace and blessings of Allah be upon him) was the one who wished everybody well. The one with the highest status in the eyes of Allah's Apostle, was that person who considered, comforted and helped creation the

most. Hasan says: I them enquired from him regarding the assemblies of the Messenger of Allah. He replied: He began and ended all his sittings with Dhikr (the remembrance of Allah). When he went to a place, he sat where he found a place, and also instructed the people to do so and that they should not leap over people's heads and push aheed. The place where he sat became the focal point of the gathering. The Apostle of Allah fulfilled the rights of every person present And that means whatever right was due in talking and showing happiness was fulfilled by him,so much so that every person would the think that the Messenger of Allah is honoring me the most. The person that came to sit by the Messenger of Allah or came to him for some purpose, the Apostle of Allah (May peace and blessings of Allah be upon him) would remain seated until that person began to stand up! Whenever someone asked him for something, he kindly fulfilled that request, and did not refuse. He would give a soft and humble answer. His cheerfulness and pleasant manner were for everybody. He was like a father to them. The whole of creation was equal before him as far as rights were concerned and his gatherings were the gatherings of knowledge, modesty, patience and honesty.

Voices were not raised therein nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly. All were regarded as equals amongst themselves. A person was not regarded according to his lineage or genealogy. The virtues of one over another was according to the taqwa (piety) he possessed. The small ones were loved. The needy were given preference, and strangers and travelers were cared for.

•It was narrated by At Tirmidhi in the book of Al Adab (5/2754) and said it is a righteous fine hadith gharib. Al Bukhari in Al Adab Al Mufrad (2/946)and Imam Ahmad

in his Musnad (3/132). Its chain of Transmission is sahih (correct).

322).. From Anas bin Malik (May Allah be pleased with him) said:The Messenger of Allah (May peace and blessings of Allah be upon him) said: I shall accept an invitation even if I were invited to a meal of a sheep's trotter and I shall accept a gift even if it were a trotter of a sheep. (1)

•It was narrated in The book of Al Ahkam (judegments) (3/1338) and said: it is arighteous and fine hadith. It was also norrated by Imam Ahmad in Al Musnad (3/209)on the authority of Anas ibn Malik, Al Bukhari in The book of gifts (5/2568), in The book of Marriage(9/5178) and Ahmad (2/424/479/481/518)on the authority of Abu Hurairah.

323).. From Jabir (May Alloh be pleased with him)who narroted that The Prophet (may the peasce and blessings of Allah be upon him) came to visit me (while I was sick) and he was not riding a mule, nor a horse.

•It was narrated by Al Bukhari in The book of patients (10/5664),At Tirmidhi in the book of the virtues (5/3851)and said : it is hadith hasan sahih (it is a righteaus, fine hadith). It was also narrated by Abu Dawud in the book of funirals (3/3096) and Imam Ahmad in Al Musnad (3/373).

324).. From Yusuf bin Abdullah bin Salaam (May Allah be pleased with him) who said: The Apostle of Allah (May peace and blessings of Allah be upon him)chose for me the name Yusuf. He put me on his lap and passed his blessed hand over my head.

•It is a sound tradition. It was narrated by Ahmad in Al Musnad (4/35/616). Its chain of transmittors is sahih (correct).

**325).. From Anas (May Allah be pleased with him) who reported that the Messenger of Allah (May peace and blessings of Allah be upon him)
performed Hajj (pilgrimage) on a saddled camel on which we think was a cloth, the value of which we believe was four Dirhams. The Messenger of Allah was reciting this Duaa (supplication):"O Allah, keep this Hajj free from show, hypocrisy and desire for reputation (fame).**

•It is a sound tradition. It was narrated by Ibn Majah in the book of Articles (Manasik) of Hajj (2/2890). Its chain is weak, but the hadith has other correct evidence so the hadith, with its evidence is considered sahih as Shaikh AlBani stated.

326).. From Anas (May Allah be pleased with him) who reported that a tailor invited the Messenger of Allah (May peace and blessings of Allah be upon him). He presented to Allah's Apostle (tharead)in which there was Dubbaa (pumpkin). The Apostle of Allah began eating it. Anas (May Allah be pleased with him) said : Allah's Apostle loved Dubbaa. Thabit (May Allah be pleased with him) said: I heard Anas saying : (After that no food was prepared for me, wherein if gourd(pumpkin)could be added, it was added.

•It was narrated by Muslim in the book of drinks(3/1615),Imam Ahmad in Al Musnad (3/225).

327).. From Amrah (May Allah be pleased with her) who reported that someone asked A'isha (May Allah be pleased with her): What was the usual practice of Allah's apostle

at home? She replied : He was a humans from among other humans. He himself removed the lice from his clothing , milked his goats, and did all his chores himself.

•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (6/256). In its isnad is Maiwaih bin Salih, who was true with many lapses but the hadith has other evidence. So it is a righteous hadith with this evidence.

Chapter 48

Chapter on the noble character and habits of the Messenger of Allah (May peace and blessings of Allah be upon him):

328).. From Za'id bin Thaabit (May Allah be upon him) who says that a group of people came to Za'id bin Thabit and requested him to describe to them some facts about the Messenger of Allah (May peace and blessings of Allah be upon him). He replied : What can I describe to you of the Messenger of Allah (it is beyond my means to describe them). I was the neighbour of Allah's Apostle (May peace and blessings of Allah be upon him). When (wahi) revelation, was revealed to the Messenger of Allah he sent for me, I came and wrote it. Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke about the same. When we spoke of the Hereafter, he too spoke of the hereafter. When we spoke about food, the Messenger of Allah also spoke of it. All this I am saying are facts about the Messenger of Allah (May peace of Allah and His blessings be upon him).

•It is a weak tradition. It was narrated by Al Baghawi (3573)andAt Tabarani in Al kubir (4882). In its chainthere is

Sulaiman bin Kharigah who is Maghul (unknown). The hadith is weak.

329) ..From Amr ibnul 'Aas (May Allah be pleased with him) who reported: The Messenger of Allah (May peace and blessenger of Allah be upon him) gave attention, spoke and showed love to the worst person of a nation. So that the person might feel to me also in a manner that I began to feel, that I was the best among the community. Therefore one day I asked: O Messenger of Allah, am I better or is Abu Bakr better? He replied: Abu Bakr. Then I asked : Am I better or Umar? He replied: Umar. I asked: Am I better or Uthman? He replied: Uthman. When I asked him these questions,the messenger of Allah told me the truth. I felt I should not have asked such a question.

•The chain of the compiler is weak. In its chain is Muhammad bin I'shaj. He is Mudalis (he conceals defeats of the chain and he has not clearly explained the text of the hadith. It was mentioned in Az zawaid (9/15) and said : it was narrated by At Tabarani with a fine (hasan) chain. Thus The hadith is hasan as the scholars of hadith stated.

330) ..From Anas bin Malik (may Allah be pleased with him) who reported: I remained in the service of the Messenger of Allah (may peace and blessings of Allah be upon him) for ten years. He never once told me, Oof. When I did somethinghe never asked me, why did you do so? When I did not do a certain task he never asked me why I did not do it. The Messenger of Allah had the best character among all people, that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of the Messenger of Allah (may peace and blessings of Allah be upon him). Nor did I smell any musk or any other

fragrance more sweet smelling than the sweat of the Messenger of Allah (may peace and blessings of Allah be upon him).

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Bir (4/20/5) and said: it is hadith hasan sahih (a righteous, fine hadith). Muslim in the book of the virtues (1814), and Al Bukhari in the book of Al Adab (10/6038). It is a righteous tradition.

331).. From Anas bin Malik who said: A man came to the Apostle of Allah (may peace and blessings of Allah be upon him) and he had the mark of yellowness (or saffron). The Prophet (may peace and blessings of Allah be upon him) rarely mentioned a thing which he disliked before a man. When he went away, he said: would that you tell this man that he should wash this off himself.

•It is a weak tradition. It was narrated by Abu Dawud in the book of At-Tarajjul (combing the Hair) (4/82) and in the book of Al Adab (4789) and An Nisa'i (236). Its chain is weak because of Muslim Al Alwi.

332).. From A'isha (may Allah be pleased with her) who said: It was not the nature of the Messenger of Allah (may peace and blessings of Allah be upon him) to talk indecently, nor did he engage himself in the use of obscene language, nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it.

•It is a sound tradition. It was narrated by At Tirmidhi (2016) and said: it is a righteous and fine hadith. Imam Ahmad narrated it in his Musnad (174) (236/246).

333).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) did not beat anything with his hand except the time when he made Jihaad (Holy struggle for the cause of Allah). He did not beat on attendant (a servant) nor a woman.

•It was narrated by Muslim in the book of virtues and merits (4/79/1814), Ibn Majah in the book of marriage (1/1984), Imam Ahmad in his Musnad (6/32/229/232) and Ad Darmi in the book of marriage (2/2218).

334).. From A'isha (may Allah be pleased with her) who said: I have never seen the Apostle of Allah taking revenge on his own behalf for anything unless something Allah had forbidden had been transgressed in which he took revenge for it for Allah's sake. The Apostle of Allah (may peace and blessings of Allah be upon him) was never given his choice between two things without taking the easier (or lesser) of them provided it involved no sin.

•It was narrated by Al Bukhari in the book of the virtues (6/3560), and in the book of Al Adab (10/6/26) also in the book of Al Hudud the prescribed punishments) (2/6786), Muslim in the book of virtues (4/77/1813), Abu Dawud (4/4785), Malik in Al Muwatta (2/902) and Ahmad in Al Musnad (6/114/116/182/223/262).

335).. From A'isha (may Allah be pleased with her) who said: A man asked permission to see the Prophet (may peace and blessings of Allah be upon him). He said: Let him come in. What an evil brother of the tribe he is! But when he entered, the Prophet (may peace and blessings of Allah be upon him) spoke to him gently in a polite manner. I said to him: O Allah's Apostle! You said so and sothen you spoke to him in a very gentle and polite manner? The

Prophet (may peace and blessings of Allah be upon him) said: The worst people in the sight of Allah are those whom the people leave to save themselves from their bad language.

•It was narrated by Al Bukhari in the book of Al Adab (10/6032/6131/6054), Muslim in the book of Al Bir (4/73/2002), At Tirmidhi (4/1996), Abu Dawud (in the book of Al Adab (4/4791), Ahmad in his Musnad (6/158) and Imam At Tirmidhi said: it is a righteous, fine hadith.

336).. From Husain (may Allah be pleased with him) who said: My brother Husain said: I asked my father (Ali bin Abi Talib) about the conduct of the Messenger of Allah in his assemblies. He replied: The Messenger of Allah (may peace and blessings of Allah be upon him) was always happy and easy mannered. There was always a smile and a sign of happiness on his face. He was soft-natured and when the people needed his approval, he easily gave consent. He did not speak in a harsh tone nor was he stony-hearted. He never screamed while speaking, nor was he rude or spoke indecently. He did not seek other's faults. He never overpraised anything nor exceeded in joking, nor was he a miser. He kept away from undesirable language and did not make any person feel disheartened, nor did he promise anything to a person. He kept himself completely away from three things: from arguments, pride and senseless words. He prohibited people from such things. He did not disagrace or insult anyone, nor look for the faults of others. He only spoke that from which (thawaab) and reward could be attained. When he spoke, those present bowed their heads in such a manner as if birds were sitting on their heads. When he completed his talk, the others would begin speaking. They did not argue before him regarding anything. Whenever someone spoke

to him, the other would keep quiet and listen until he had finished. The speech of every person was treated as if the first person was speaking. When everyone laughed at something, he would laugh too. He would show his surprise about things that surprised the people. He exercised patience at the harshness and indecent questions of a traveler. The companions would bring travelers to his assemblies. The Messenger of Allah would say: When you see a person in need, then always help that person. If someone, by way of thanks praised him, he would remain silent. He did not interrupt anyone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits, he would stop him or would get up and leave (so that the person would stop).

•It was narrated by Ibn Sa'd in At Tabaqat (1/422/423), Al Baihaqi (1/286) and Ibn Adia in Al Kamil (7/134). The chain of the hadith is very weak. This hadith is a portion of a previous hadith mentioned before.

337).. From Jabir bin Abdullah (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) never said: No to the request of a person.

•It was narrated by al Bukhari in the book of Al adab [10/6034}, Muslim in the book of virtues [4/56] and Abu Ash Shaikh page [50].

338).. From Ibn Abbass (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) was the most generous amongst the people, and he used to be more generous in the month of Ramadan when Jibreel used to meet him, and Jibreel used to meet him on every night of Ramadan at the end of the month.

The Prophet (may peace and blessings of Allah be upon him) used to recite the Holy Quran to Jibreel , and when Jibreel met him he used to be more generous than a fast wind (which causes rain and welfare).

•It was narrated by Al Bukhari in the book of fasting (1902), in the book of virtues and merits (3554)and in the book of the virtues of the Quran (4997), Muslim in the book of merits and virtues (4/50/1802),An Nisai in the book of fasting (4/2094) and Ahmad in Al Musnad (1/131/288/326/363/366/367/373).

339).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) did not store anything for the next day.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of asceticism (4/2362) and said: it is hadith gharib. This hadith was narrated by and on the authority of Jafar bin Sulaiman, from Thaabit, from the Prophet. It is Mursal (Hurried). It was narrated by Al Baghawi in Sharh as Sunnah (7/3584) and Ibn Hiban in his sahih (8/99) and all with the same chain. Its chain is sahih (correct) on the conditions stipulated by Muslim.

340).. From Umar bin Al Khattab (may Allah be pleased with him) who reported that once a needy person came to ask the Messenger of Allah (may peace and blessings of Allah be upon him) for his need. The Messenger of Allah (may peace and blessings of Allah be upon him) replied: I do not have anything at present. Go and purchase something on my behalf. When something arrives I will pay for it. Umar Ibn Al Khattab said: O Apostle of Allah, whatever you possessed you have already given away.

Allah the Exalted did not make you responsible for that which is not in your means. The Messenger of Allah (may peace and blessings of Allah be upon him) felt annoyed at this saying of Umar. Thereupon a person from among the Ansar said: O Apostle of Allah, spend whatever you wish, and do not fear lessening from the Lord of the Arsh (throne). The Messenger of Allah (may peace and blessings of Allah be upon him) smiled and the happiness could be seen on his face due to the saying of the Ansaari. Then the Apostle of Allah said: "Allah the Exalted commanded me to do this."

•This is a weak hadith. In its isnad is Musa bin Abi Alqama Al Madani who is unknown (Majhul).

341).. From Rubayyi bint Muawwidh bin Af-raa (may Allah be pleased with her): I brought to the Messenger of Allah (may peace and blessings of Allah be upon him) a tray full of dates, and some small cucumbers. The Messenger of Allah (may peace and blessings of Allah be upon him) gave me a handful of jewellery.

•Its chain is weak. Narrated by Imam Ahmad in Al Musnad (6/359).

342).. From A'isha (may Allah be pleased with her) who said: The Apostle of Allah (may peace and blessings of Allah be upon him) used to accept gifts and used to give something in return.

•It was narrated by Al Bukhari in the book of the gifts (2585) and At Tirmidhi in the book of Al Bir (1953) and said: it is hadith hasan gharib sahih from this way. It was narrated also by Abu Dawud in the book of sales (3/3536) and Imam Ahmad in Al Musnad (6/90).

Chapter 49

Chapter on the Modesty of the Messenger of Allah (may peace and blessings of Allah be upon him).

343).. From Abu Sa'id Al Khudri (may Allah be pleased with him) who narrated: The Prophet (may peace and blessings of Allah be upon him) was more shy than a veiled virgin girl in her separate room and if he saw a thing which he disliked, we would recognize that (feeling) in his face.

> *•It was narrated by Al Bukhari in the book of the merits (6/3562) and Al Adab (6/02/6119), Muslim in the book of the merits (4/67/809/1810), Ibn Majah in the book of Asceticism (2/4180), Imam Ahmad in Al Musnad (3/71/79/88/91/92) and Ibn S'ad in At Tabaq'aat (1/368).*

344)..From A'isha (may Allah be pleased with her) who reported: I never looked at or saw the private parts of Allah's Messenger (may peace and blessings of Allah be upon him).

> *•It is a weak tradition. It was narrated by Ibn Majah in the book of purification (662) and in the book of marriage (1922) and said: Abu Bar said: Abu Nu'ain used to say: (it is reported) from the freed maid slave belong to A'isha (may Allah be pleased with her). According to Az Zawaid its chain is weak. It was also transmitted by Imam Ahmad in Al Musnad (6/93/190) and Ibn S'ad in At Tabaqaat (1/384). I In its isnad there is a maid slave belonging to A'isha and she is unknown.*

Chapter 50

Chapter on the Hajaamah (cupping) of the Messenger of Allah (may peace and blessings of Allah be upon him).

345).. From Anas bin Malik (may Allah be pleased with him) who said: He was asked regarding the wages of the one who cups others: He said: The Messenger of Allah (may peace and blessings of Allah be upon him) was cupped by Abu Taiba, to whom he gave two measures of food and the Apostle of Allah interceded on his behalf to his master the stipulated amount he was responsible for to be made less. He also said: The best medicine you may treat yourselves with is cupping.

•It was narrated by Al Bukhari in the book of Medicine (10/5696), Muslim (3/62/1204) and At Tirmidhi (1278) and said: it is hadith hasan sahih (a righteous, fine hadith).

346).. From Ali (may Allah be pleased with him) reported that Allah's Messenger (may peace and blessings of Allah be upon him) got himself cupped and commanded me (upon which) I paid the cupper his wages.

•It is a sound tradition. It was narrated by Ibn Majah in the book of Business transactions (2/63) and Imam Ahmad in Al Musnad (1/90/134/135). According to Az Zawaid the isnad (chain) of Ali's hadith contains Abdul-Ala bin Amir Ibn Mahdi and Qattan who abandoned him (as regards his traditions) while Imam Ahmad Ibn Mu'in and other traditionists have declared him da'if (weak), but this hadith is considered sahih with its other evidence.

347).. From Ibn Abbass (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) got himself cupped on both sides of his neek and between his shoulders, and paid the cupper his wages. Had he (considered) it Haraam (forbidden), he would not have given any wage to him.

*

•It is a sound tradition. It was narrated by Ahmad in Al Musnad (1/316/324) with a weak isnad (chain) but the hadith has other evidence: it was narrated by Abu Dawud on the authority of Abaidallah bin Abbass with a sound chain. It was also narrated by Muslim without mentioning the statements (Both sides of his neck and between his shoulders). Thus, the hadith is considered sahih (correct) with its other evidence.

348)..From Ibn Umar (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) called a cupper (Hajjaam) who treated the Apostle of Allah with cupping and the Messenger of Allah inquired from him what wages he had to pay daily? He replied, three sa'a (three measures of food) and gave him his renumeration.

•It is a sound tradition. At Tirmidhi is alone in mentioning this hadith in Ash - Shamaa-il. Its chain contains Ibn Abi Layla, who is not good in memorization. But this hadith has other correct evidence that make it sahih (a sound hadith).

349).. From Anas bin Malik (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) used the treatment of cupping on both sides of his neck and between both shoulders, and generally took this treatment on the seventeenth, nineteenth or the twenty first of the (lunar) month.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Medicine (4/2051) and said: it is hadith hasan gharib. And Al Hakim in Al Mustadrak (4/210) and said: it is sahih on the conditions stipulated by the two shaikhs (Al Bukhari and Muslim).

450).. From Anas (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) had himself cupped on the surface of his foot because of a pain in it, while he was in the state of consecration (wearing Ihram).

•It is a sound tradition. It was narrated by Abu Dawud in the book of Al Mansik wal Hajj (the rites of the pilgrimage) (1837) and An Nisa'i (5/2849). It is hadith sahih (a righteous hadith) as the scholars of hadith stated.

Chapter 51

Chapter on the names of the Messenger of Allah (may peace and blessings of Allah be upon him).

351).. From Jubayr bin Mutim (may Allah be pleased with him) who narrated: I heard Allah's Apostle (may peace and blessings of Allah be upon him) saying: I have several names: I am Muhammed and I am Ahmad and I am Al Mahi with whom Allah obliterates kufr (disbelief) and I am Al Hashr (gatherer) at whose feet i.e. behind whom the people will be gathered (on the Day of Resurrection) and I am Al Aqib i.e. he who succeeds the other prophets in bringing about good, after whom there shall be no other nabi (prophet).

•It was narrated by Al Bukhari in the book of merits (6/3533/8/4896), Muslim (4/124/1828) and At Tirmidhi in the book of Al Adab (5/2840) and said: it is a righteous, fine hadith (Hadith hasan sahih). Also Malik in Al Muwatta (1004) and it is Mursal (Hurried) as Ibn Abd-il Bar said. Also Ibn Hiban in his sahih (8/75).

352).. From Hudhayfah (may Allah be pleased with him) who reported: I once met the Messenger of Allah (may peace and blessings of Allah be upon him) on one of the

roads of Madinah. He said: I am Muhammed, and I am Ahmad and I am the Nabi (the prophet) of mercy, the Nabi of repentance, I am Muqaffaa, I am Hashr and Nabiyyul Malaahim, (Battles).

•It is a fine tradition. It was narrated by Ahmad in his Musnad (5/405), Ibn Sa'd in At Tabaqat (1/104), Ibn Hiban in his sahih (8/76) and the hadith has other evidence narrated by Muslim on the authority of Abi Musa Al Ashari, in the book of virtues (4/26/1828).

Chapter 52

Chapter on the living of the Messenger of Allah (may peace and blessings of Allah be upon him).

353).. From Nu'maan bin Bashir (may Allah be pleased with him) who says: Do you enjoy the luxuries of eating and drinking, whereas I observed that Allah's Apostle (may peace and blessings of Allah be upon him) did not possess even the ordinary type of dates to fill his stomach.

•It was narrated by Muslim 4/34/2284) and At Tirmidhi (4/2372) and said it is hadith hasan sahih. Imam Ahmad transmitted it in Al Musnad (4/268).

354).. From A'isha (may peace and blessings of Allah be upon him) who said: We, the family of Muhammed (may peace and blessings of Allah be upon him) did not make a fire (for cooking) for a month (and our food used to be only) dates and water.

•It was narrated by Al Bukhari in the book of Ar-Riqaq (the hadith that makes the heart tender by affecting the emotions and feelings of the one who hears it. (11/6458), Imam Muslim in the book of asceticism (4/26/2282), Imam Ahmad in Al Musnad (6/50),Ibn Majah in the book

of asceticism (2/4/44) and Ibn S'ad in At Tabaqaat (1/402/403) and it has other correct evidence, of hadith Abu Hurairah, narrated by Ibn S'ad (1/401).

355).. From Abu Talha (may Allah be pleased with him) who says: We complained to the Messenger of Allah (may peace and blessings of Allah be upon him) about severe pangs of hunger, and showed him the stones fastened to our stomachs. A stone was fastened on the stomach of every one of us due to severe hunger. The Messenger of Allah (May Peace and blessings of Allah be upon him) showed us two stones fastened onto his stomach.

•It is a weak hadith, narrated by At Tirmidhi in the book of asceticism (4/2371), Abu Ash Shaik in the moral side of the character of the Prophet page 288. Shaikh AlBani has corrected the accounts of the hadith and said: it is hadith hasan with its three pieces evidence. And Allah Knows best.

356).. From Abu Hurairah (may Allah be pleased with him) who said: Once the Messenger of Allah (may peace and blessings of Allah be upon him) came out of his house at such a time, that was not his noble habit. Nor did anyone come to meet him at that time. At that moment Abu Bakr (may Allah be pleased with him) came to the Messenger of Allah (may peace and blessings of Allah be upon him) and he asked: What brought you here, O Abu Bakr? Abu Bakr (may Allah be pleased with him) replied: I came out to meet the Messenger of Allah, and look at his noble face. A little while passed, when Umar (may Allah be pleased with him) come. The Messenger of Allah (may peace and blessings of Allah be upon him) asked him the reason of presenting him self at such an odd time. He replied: Because of hunger O Messenger of Allah. The Apostle of Allah said: I am also experiencing a bit of that.

All them went to the house of Abul -Huythan Ansari (may Allah be pleased with him). He was the owner of many dates palms, trees and sheep, and he did not have any servants. (They did not find him there) so they asked his wife, where is your companion? She replied: He has gone to bring sweet water for us. A little while passed, then Abdul Haythan (may Allah be pleased with him) arrived carrying the water bag. He put it down. He then came and honoured the Messenger of Allah (may peace and blessings of Allah be upon him), his noble quest, and his two companions Abu Bakr and Umar: He embraced the Messenger of Allah and said to the Apostle of Allah, may my father and mother be sacrificed for you. After that he requested them to come to his palm grove. He spread out a mat for them,then went to a palm and brought a whole bunch (which had ripe and half ripe kinds of dates on it) and put it before them. The Messenger of Allah (may peace and blessings of Allah be upon him) said: Why didn't you only pick the ripe ones?(rather than bringing the whole bunch). He (the host) said: Eat what pleases you from it. They ate from it and drank water. The Messenger of Allah said after that: I swear an oath by the Being in whose hands lies my life, that this is also included among those blessings of which one will be asked on the Day of Qiyaamah. It will be asked regarding gratitude. He then recounted the blessings of that moment, the cool shade, good fresh dates and cold water. Thereafter, the host started to prepare meals, whereupon, the Messenger of Allah (may peace and blessings of Allah be upon him) said to him: Do not slaughter an animal, that gives milk. The host slaughtered for them a female or male young goat. The Messenger of Allah (who noticed that he had done everything by himself) inquired: Have you not any servants? He replied: No.When he heard this the

Messenger of Allah (may peace and blessings of Allah be upon him) said: When slaves shall arrive, remind us, incidentally only two slaves were brought to the Messenger of Allah. Abdul Haytham (may Allah be pleased with him) came to remind the Messenger of Allah of his promise. The Messenger of Allah (may peace and blessings of Allah be upon him) said to him: Choose any one of them. He said: O Nabi (prophet) of Allah, you choose one for me. The Messenger of Allah (may peace and blessings of Allah be upon him) said: An adviser is trustworthy. I choose this slave for you, as I have seen him perform his salaah (prayer). Remember my one advice, and that is to treat him well. Abdul Haytham (may Allah be pleased with him) went to his wife (happily) and told her what the Messenger of Allah had said. His wife said: you will not be able to fulfill exactly that which the Messenger of Allah has commanded. It is difficult for us to truly carry out that noble advice. Therefore free him, for by this it will be possible to fulfill the commands of Allah's Apostle. The husband then said: he is free. The Messenger of Allah said: For every Nabi (prophet) and his successors Allah the Exalted creates two committing evil. The other advises not to care the least in ruining and destroying a person. The one that is saved from this person , is saved from all ruin and destruction.

*•It is a sound tradition. It was narrated by At Tirmidhi in the book of Asceticism (*4/2370) and said: it is hadith hasan sahih gharib. It was narrated by Al Bukhari in Aladab Al Mufrad (1/256) from the Messenger of Allah's saying: have you got any servants? Al Hakim transmitted it (4/131) and said: its chain is correct, on the conditions stipulated by the two Shaikhs. Ad Dhabi agreed with him and it was transmitted by Al Baihaqi (4/4604).*

357).. From Sa'd bin Abi Waqqaas (may Allah be pleased with him) who said: I was the first to take the blood of a non-believer for the cause of Allah, and I was the first who shot an arrow for Allah's cause. We used to fight along with the group of companions (in the early period of Islam) while we had nothing to eat except the leaves of trees and pods of the acacia tree. As a result our jaws became ulcerous and wounded, and one's excreta would look like the excreta of a camel or a sheep, until the Banu Asad tribe blamed me for not having understood Islam. I would be a loser if my deeds were in vain. (i:e if the status of my ignorance in the deeds were in vain [if the status of my ignorance in the deen is such as these people claim, then this world and the Hereafter is lost.]

•It was narrated by Al Bukhari in the virtues of the companions (7/3728), in the book of foods (9/5412) and in the book of Ar-Raqaq (11/6453), Muslim in the book of asceticism (4/23565) and At Tirmidhi and said: it is hadith hasan gharib. It was also narrated by Ibn Majah (in the introduction) (1/131), and Imam Ahmad in Al Musnad (1/174/181/186).

358).. From Khaalid bin Umayr and Shuweesa (may Allah be pleased with them) who reported that Umar bin Al Khattab (may Allah be pleased with him) sent Utbah bin Ghazwaan (may Allah be pleased with him) and said: You and your companions go towards the Ajami lands. And then said: when you reach the boundary of the Arabian country, set up camp there. When they reached Marbad Basrah, they saw strange white stones. The people first began asking one another, what is this? The people said it was Basrah. They went forward (according to the instructions of Umar) till they reached the small bridge (of the Dajlah), the people said: this is the place (that Umar

had chosen) and they set up camp there. The narrator narrated the full incident. After that Utbah (may Allah be pleased with him) said: I witnessed with the Messenger of Allah, and I was from among those seven people who were with the Messenger of Allah. We had nothing with us besides the leaves of trees as food. Our mouths became bruised from eating them. Incidently I obtained a sheet, which I shared with Sa'd. There is none among the seven of us who has not been appointed an (Amir) of some place. You will in the near future experience the trials of those who will come after this.

•It is hadith hasan, narrated by Imam Ahmad in his Musnad (4/174/5/61) and Ibn Majah in the book of asceticism (4/56). Its isnad (chain) contains Abu Nuaimah. He is reliable, but he intermingled one hadith with another before his death. The hadith is transmitted by Muslim in the book of piety. (4/14/2278/2279),

359).. From Anas bin Malik (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) said: I have been tortured for Allah so much as no one has been tortured and indeed I have been scared of Allah so much as none has been scared.Verily, three nights passed over me while I and Bilal had no food worth eating for any one having a soul.

•At Tirmidhi transmitted it at the end of the chapter concerning Az Zuhd (piety) and said this hadith is hasan sahih, but its isnad is weak as it contains Rawh bin Aslam Al Bahili. He is weak as Hafiz said. It was narrated by Ibn Majah (8/182) with a correct chain.

360).. From Anas bin Malik (may Allah be pleased with him): The Prophet (may peace and blessings of Allah be upon him) did not have bread and meat together at the same time except on rareoccasions (dafaf).

•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (3/270), Ibn Hiban in his sahih (8/92/93), Ibn Sa'd in At Tabaqaat (1/404), Abu Al Shaikh on the moral side of the character of the Prophet, pag (300). The hadith was also transmitted by Az Zawaid and said: narrated by Ahmad and Abu Yala and their transmitters are the same of the sahih ones. The hadith is sound.

361).. From Nufal bin Iyaas Al Hadhali (may Allah be pleased with him) who said: Abdurrahmaan bin Awf (may Allah be pleased with him) was an associate of ours, and verily he was the best associate. Once we were returning from a place with him. On returning we went with him to his house. When he went home first he took a bath. After he had taken a bath, bread and meat was brought on a big utensil. Upon seeing this, Abdurrahmaan (may Allah be pleased with him) began to cry. I asked him what happened.Why are you crying? He began saying: Till the demise of the Messenger of Allah (may peace and blessings of Allah be upon him) neither he nor his family members ever filled their stomachs even if it was only with bread made of barley. Now after the Apostle of Allah, as far as I can think, this wealthy status of ours is not for our good.

•It is weak hadith. It was narrated by Abu Nuaim in Al Helaih (1/99/100) and Al Bazar as (it is mentioned) in Az Zawaid (10/312) and said: its chain is hasan (good), but the isnad contains Nawafal bin Iyaas, who is unknown as Dhahabi said.

Chapter 53

Chapter on the age of the Messenger of Allah (may peace and blessings of Allah be upon him).

362).. From Ibn Abbass (may Allah be pleased with him) who narrated that the Apostle of Allah (may peace and blessings of Allah be upon him) stayed in Makkah for thirteen years, receiving the Divine Revelation, and in Madinah for ten years and died at the age of sixty-three (years).

> *•It was narrated by Al Bukhari in the book of the virtues of Al Ansar (7/3902), Muslim in the book of virtues and merits (4/827), At Tirmidhi in the book of merits (5/3621), Imam Ahmad in Al Musnad (3516)/(3517) and its isnad is sahih (its chain is correct).*

363).. From Jarir who reported that he heard Muawiya in his address that Allah's Messenger (may peace and blessings of Allah be upon him) died at the age of sixty-three, as was the case with Abu Bakr, and Umar and I am now sixty-three.

> *•It was narrated by Muslim in the book of merits and virtues (4/120/1827) and At Tirmidhi in the same book (5/3653) and said: it is hadith hasan sahih. Imam Ahmad transmitted it in his Musnad (4/97/100). Imam Nawawi said: Amir Muawiya (may Allah be pleased with him) had this idea in his mind that he would also die at the age of sixty-three like his illustrious predecessors, but his hope did not materialize, for he died at the age of eighty in the year 6 after Hijra.*

364).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) died when he was sixty-three years old.

•It was narrated by Al Bukhari in the book of Battles (7/4466), Muslim in the book of virtues (4/115/1825), At Tirmidhi in the book of merits (5/3654) and Imam Ahmad in Al Musnad (6/93).

365).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) died when he was sixty-five.

•It was narrated by Muslim in the book of the virtues (4/122/827), At Tirmidhi in the book of virtues (5/3650) and said: it is hadith hasan sahih. This hadith is shadhah (irregular) as it goes against the most correct superior and acceptable according to the majority of the Muhaddithen and historians, that the Messenger of Allah (may peace and blessings of Allah be upon him) attained the age of sixty three years.

366).. From Daghfal bin Hanzalah Sadusi (may Allah be pleased with him) who narrated that the Messenger of Allah (may peace and blessings of Allah be upon him) passed away at the age of sixty five years.

•It is a weak tradition. At Tirmidhi is alone in mentioning it in Ash -Shamaa-il and it contains Hasan Al Basri who is Mudallis and he has traced it. It is also a shadhah (irregular) narration that goes against the correct narrations. Then the hadith is da'if (weak). Also Daghfal did not hear from the Prophet as At Tirmidhi said.

367).. From Anas Ibn Malik (may Allah be pleased with him) who narrated that the Messenger of Allah (may peace and blessings of Allah be upon him) was neither tall nor

was he short. He was not very white nor dark. His hair was not very curly nor very straight but was slightly curled. He was blessed with Prophet hood at the age of forty, and after that he lived for ten years in Makkah and ten years in Madinah. At the age of sixty years the Messenger of Allah (may peace and blessings of Allah be upon him) passed away. At that time, he did not have more than twenty white hairs on his head and beard.

> *•Narrated by Al Bukhari in the book of virtues and merits (6/3548) and in the book of clothing (10/5900), Muslim in the book of virtues (4/113/1824), Malik in Al Muwatta (2/1/919) and Imam Ahmad in his Musnad (3/240).*

Note: the scholars of hadith said that the narrator had omitted the decimal fraction so he said that he (peace and blessings of Allah be upon him) stayed in Makkah for ten years (instead of thirteen) and said that he died at the age of sixty (instead of sixty-three).

We mentioned before that the most correct narration is that the Prophet passed away at the age of sixty-three. And Allah knows best.

Chapter 54

Chapter on the death of the Messenger of Allah (may peace and blessings of Allah be upon him).

368).. From Ibn Abbass (may Allah be pleased with him) who narrated that the last glance that I cast on Allah's Messenger (may peace and blessings of Allah be upon him) was on Monday when he removed the curtain. So I looked at his face and it was handsome and brilliant like a leaf of the Mushaf (the Quran) while the people were behind Abu Bakr (may Allah be pleased with him) in the prayer.

He intended to move away but he pointed to him to keep firm. And he the Holy prophet, drew down the curtain and passed away at the end of that day.

•It was narrated by Muslim in the book of prayer (1/99/315), An Nisa'i in the book of funerals (4/1830), Ibn Majah (1/1624), Ahmad in his Musnad (3/110) and Ibn Sa'd in At Tabaqaat (2/216). All from Azuhri, from Anas.

369).. From A'isha (may Allah be pleased with him) who said: I was resting the Messenger of Allah (may peace and blessings of Allah be upon him) against my breast or in my lap. Then he called for a basin to urinate in it. He urinated therein, and breathed his last.

•It was narrated by Al Bukhari in the book of Al Wasayih (wills and testaments) 5/274, Al Maghazi (the battles) 7/4459, Muslim in the book of Al Wasayih (3/19/1257), Ibn Majah in the book of funerals (1/1626) but without mentioning urination. It was narrated also by An Nisa'i (in the book of purification) (1/33),and the book of wills and testaments (6/3626) and Ibn Sa'd in At-Baqaat (2/260/261).

370).. From A'isha (may Allah be pleased with her) who said: I saw Allah's Messenger (may peace and blessings of Allah be upon him) while he was breathing his last and there was a drinking bowl containing water in it near him. He would dip his hand in the bowl and wipe his face with water and then pray: O Allah, help me against the agonies of death, or he said, O Allah, help me in the difficulties of death.

•Its isnad is da'if (weak). It was narrated by At Tirmidhi in the book of funerals (3/978) and said: this is a hadith

hasan gharib. It was also narrated by Ibn Majah in the book of the funeral (1/623), Imam Ahmad in his Musand (6/64/70/77/151) and Ibn Sa'd in At Tabaqaat (2/258) and its chain contains Musa bin Sirjs who is (Mastur) as Hafiz said.

371).. From A'isha (may Allah be pleased with her) who said: After witnessing the difficulties experienced by the Apostle of Allah (may peace and blessings of Allah be upon him), I do not doubt that anyone does not experiences difficulties at the time of death.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of funerals (3/979), An Nisa'i (4/1829) and Al Bukhari in the book of battles (7/4447/). Also Imam Ahmad in his Musnad (6/64/77).

372).. From A'isha (may Allah be pleased with her) who said: After the demise of the Messenger of Allah (may peace and blessings of Allah be upon him), the Muslims differed regarding the place as to where his grave should be dug. Upon this, Abu Bakr (may Allah be pleased with him) said: I heard Allah's Messenger (may peace and blessings of Allah be upon him) saying: No prophet died but he was buried where he was where he died. Then he said: The messenger of Allah (may peace and blessings of Allah be upon him) should be buried at the place of his deathbed (where his death occured. .

•It is a sound tradition. It was narrated by At Tirmidhi in the book of funerals (3/10/8) and said: it is hadith gharib. It was narrated by Ibn Majah (1/1628). According to Az Zawaid, its isnad contains Husain bin Abdullah bin Abbass Al Hashimi Ahmad bin Hanbal, Ali bin Al Madini and Nasa'i rejected him while Bukhari said: it is said

that he was charged with Zindaqa (atheism). Ibn Addi declared him strong while the other authorities of the isnad are reliable (and authentic). The scholars of hadith said it is sahih with its other evidence. And Allah knows better.

373).. From A'isha (may Allah be pleased with her) who said: Abu Bakr (may Allah be pleased with him) kissed the prophet after his death.

•It was narrated by Al Bukhari in battles (7/4456) and in the book of medicine (10/5709), Ibn Majah in the book of funerals (1/1457) andAhmad in Al Musnad (6/5).

374).. From A'isha (may Allah be pleased with her) who narrated that Abu Bakr entered after the death of the messenger of Allah (may peace and blessings of Allah be upon him) and kissed his lower forehead (between his eyes), and put his hands on the shoulders of the Messenger of Allah and said: Waa Nabiyyah, Waa Safiyyaah, Wa Khaliilaah: Oh, the prophet, O my honest, oh, my close companion.

•Its isnad is da'if (weak) narrated by Ahmad din Al Musnad (6/31/220), Ibn Sa'd in At Tabaqaat (2/265) on the authority of Hamaad bin Salamah, from Abu Umar, from Yazid bin Babanus. Hafiz said that he is reliable and Shaikh Al Bani agreed with him, but Ibn Hajar did not agree with the reliability of Ibn Hiban. Hafiz Dhahabi said: no one narrated from him except Abi Umaran Al Jiwani. AD Dawalabi said: he is from Rawafid (shi'ite). Abu Dawud said: he is from Shi'ite and Ibn Adai also said so.

375).. From Anas (may Allah be pleased with him) who reported that: When the day arrived on which Allah's

Messenger (may peace and blessings of Allah be upon him) entered Madina, everything gleamed and when the day arrived on which he passed away, everything turned dark (and gloomy) and we did not dust off the hands (after the burial) of the Prophet (may peace and blessings of Allah be upon him) till we felt our hearts changed.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of virtues (5/36/8) and said: it is hadith gharib sahih. And ibn Majah in the book of funerals (1/1631), Imam Ahmad in Al Musnad (3/22/268), Ibn Hiban in his sahih (8/218), Al Hakim in Al Mustadraq (8/218) and Al Hakim in Al Mustadraq (3/57) and said: it is hadith sahih on the conditions stipulated by Muslim. Imam Dhahabi agreed with him. It was also transmitted by Ibn Sad in Al Tabaqaat (2/274). All from Jubar bin Sulaiman, from Thabit, from Anas.

376).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) passed away on Monday.

•It is a sound tradition but the isnad of the compiler is weak. It was narrated by Al Baihaqi in (Al Dalail) (7/256). The isnad of the author is da'if (weak) because of Amir bin Salah whose hadith is Matruk as Hafiz said in (At Taqriib) but the hadith has other evidence. It is narrated by Al Bukhari in the book of funerals (3/1387)and Imam Ahmad in Al Musnad (6/45/118/132). Also Ibn Sa'd in At Tabaqaat (2/273). It has other evidence transmitted by An Nisa'i in the book of funerals (4/1830) thus, the hadith is sahih and Shaikh Al Bani who did not notice its isnad stated that the isnad of the hadith is sahih and related it to Al Bukhari. But the isnad of the hadith contains a (Matruk) narrator. However, the hadith with its other correct evidence is sahih as we said before. The narration of Al Bukhari as Hisham's

father narrated: A'isha (may Allah be pleased with her) said: I went to Abu Bakr (may Allah be pleased with him) (during his fatal illness) and he asked me: In how many garments was the Prophet (may peace and blessings of Allah be upon him) shrouded? She said: In three pieces of white cloth of cotton, and there was neither a shirt nor a turban among them. Abu Bakr further asked her: On which day did the Prophet (may peace and blessings of Allah be upon him) die? She said: He died on Monday. He asked: What is today? She replied: Today is Monday. He added: I hope I shall die sometime between this morning and tonight. Then he looked at a garment that he was wearing during his illness and it had some stains of saffron. Then he said: Wash this garment of mine and add two more garments and shroud me with them. I said: This is worn out. He said: A living person has more right to wear new clothes than a dead one, the shroud is only for the dead body. He did not die till it was the last night of Tuesday and was buried before morning. (1387).

377).. It was narrated from Imam Muhammad Al Baaqir that the Messenger of Allah (may peace and blessings of Allah be upon him) passed away on a Monday. This day and the day of Tuesday was spent in preparation for the burial. The Messenger of Allah (may peace and blessings of Allah be upon him) was buried that night. (The night between Tuesday and Wednesday). Sufyaan who is a narrator of this hadith says: (only this has been mentioned. It is also stated that in the latter portion of the night the sound of spades was heard.

•Its isnad is Mursal- sahih narrated by Ibn Sa'd in At Tabaqaat (2/273) of Ali's hadith. It was also narrated by Imam Ahmad in his Musnad (6/62/6/274) of Aisha's hadith with a good chain: that we did not know his burial until we heard the sound of spades in the latter portion of

the night on Wednesday. It also has other evidence transmitted by Ahmad in Al Musnad 6/110) and its authorities are reliable except Ibn Is'haq who is Mudalis and he has traced it down.

378).. From Abi Salaman bin Abdurrahmaan bin Awf (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) passed away on a Monday, and was buried on a Tuesday.

> •*Its chain is da'if (weak) as the author referred after narrating this hadith and said: it is hadith gharib, because Abi Salama bin Abdurrahmaan is Mursal (the link between the successor and the Prophet is missing). Shaikh Al Bani said that this hadith is (Munkar) as it goes against the hadith of A'isha, which is narrated above. So there is no need to gather between them.*

379).. From Saalim bin Ubayd (may Allah be pleased with him) who narrated: The Messenger of Allah (may peace and blessings of Allah be upon him) fainted during his sickness. Then he recovered (from unconsciousness) and asked: Has the prayer become due? They (the companions) replied in the affirmative. He (the Prophet) said: Command Bilal to make the announcement (adhan) for prayer and ask Abu Bakr (may Allah be pleased with him) to lead the people in prayer. Then, he fainted again and on having regained his consciousness, he said, has (the time of) prayer come? When they (the companions) replied in the affirmative, he (the Prophet) said: Direct Bilal to make the announcement (adhan) for the prayer and ask Abu Bakr to lead the people in congregational prayer. Then he finished (for the third time) and on regaining his senses, he asked:Has the time of prayer become due? They (the companions) said:Yes (the prayer has become due).Upon this, he said: Direct Bilal to pronounce Adhan

for the prayer and command Abu Bakr to lead the people in prayer. Upon this, A'isha (may Allah be pleased with her) said: Verily, my father is very tender-hearted. As he will stand at this place (occupied by the Prophet), he will weep and will not be able (to act as Imam). Had you commanded anyone else than he, (it would have been better). He (the Prophet) again fainted (due to severe sickness). When he regained his senses, he said: Direct Bilal to pronounce Adhan and lead people in the congregational prayer. Verily, you (women) ate the companions of (prophet) Yusuf (peace upon him). He (the narrator) said: then Bilal was commanded who pronounced the adhan and Abu Bakr was called to lead the people in (congregational prayer). Then Allah's Messenger (may peace and blessings of Allah be upon him) found some relief and said: Look for two persons for me against whom I should lean (to go to the prayer) thereupon Buraira and another person came forth and he (the Prophet) took their support. When Abu Bakr perceived him (coming), he began to withdraw himself from the position of Imam. Thereupon, he (the Prophet) gestured to him to keep firm in his place. Then, Allah's Messenger (may peace and blessings of Allah be upon him) came till he sat down by the side of Abu Bakr (may Allah be pleased with him) and completed his prayer.Thereafter, Allah's Messenger (may peace and blessings of Allah be upon him) passed away. Umar (may Allah be pleased with him), (who couldn't bear hearing this news), said: I swear by Allah that the Messenger of Allah (may peace and blessings of Allah be upon him) has not passed away. The person saying that the Messenger of Allah has passed away, I will sever that person's head with my sword. He (Saalim) said: The people were ummis (unlettered, did not read and write), nor was there a nabi (prophet) among

them before this, therefore, all those present kept silent.They (the companions) said to Saalim:go to the companions of the Messenger of Allah and call him. I went to Abu Bakr, who was in the Masjid (Mosque) and my tears were flowing from my eyes. Upon seeing my state, he asked: Did the Messenger of Allah (may peace and blessings of Allah be upon him) pass away? I said to him that Umar had said that if he heard anyone saying the Messenger of Allah has died, he would cut off that person's head with that sword of his. Abu Bakr said to me: let's go. I went with him. He reached the house while the people were gathering around the Messenger of Allah. He said: O people, make way for me, the people made way for him. He looked deeply into the face of the Messenger of Allah and kissed his forehead, then recited this Ayah: lo! Thou will die and lo! They will die..... surah Zumar. (30). Then they (the companions) asked: O companion of the Messenger of Allah, has the Messenger of Allah (may peace and blessings of Allah be upon him) really passed away? He replied: Yes, (just then they made sure that he had passed away) then they asked Abu Bakr: O Companion of the Messenger of Allah! Should (janaazah salaah) be performed for the Messenger of Allah? He replied: Yes. They said: And how? He said: A group at a time enter the room and perform the (janaazah salaah) individually without congregation (Jamaah) and return. In this manner all will perform this prayer. They (the companions) asked: O Companion of the Messenger of Allah, shall the Messenger be buried? He replied: Yes. They inquired: Where? He replied: At the spot where Allah had taken his soul (ruh). Verily, Allah the Exalted has not taken his soul but at a venerated place. They knew he said the truth. Then he instructed the family of Allah's Messenger's to carry out the preparation of his shrouding.

Thereafter, the Muhaajireen gathered together and discussed the matter. They said: let's go to our brothers from among the Ansaar and include them in this matter. The Ansaar said: We shall have an Amir and the Muhajireen shall have an Amir. Upon that Umar ibnul Khattaab (may Allah be pleased with him) said: Who is that person who in one instance possesses these three virtues whom Allah the Exalted has mentioned in the Quran thus: (1) the second of two, where two were in the case, (2) when he said unto his comrade, Grieve not, (3) lo! Allah is with us.... Surah Taubah (4)
Thereafter, Umar (may Allah be pleased with him) offered him his hand and made bay'ah (allegiance). All the people (present at Sajifah wholeheartedly and with eagerness also made bay'ah on the hands of Abu Bakr (may Allah be pleased with him).

•It is a sound tradition. It was narrated by At Tirmidhi in the book of merits (5/3672) and said: it is hadith hasan sahih. Ibn Majah in the book of the establishment of the prayer (1/1234) mentioned it brieflyand said: it is hadith gharib. According to Az Zawaid: this is a correct chain and its narrators are reliable. It was also transmitted by At Tabarani in Al Kabir (6367) in full. Some parts of this hadith are narrated by Al Bukhari, on the authority of A'isha, and in Al Musnad (6/97/270).

380).. From Anas bin Malik (may Allah be pleased with him) who reported that when Allah's Messenger (may peace and blessings of Allah be upon him) suffered the agonies of death that he experienced, Fatima (may Allah be pleased with her) said: O my father, what severe agony! Upon this, Allah's Messenger (may peace and blessings of Allah be upon him) said: No agony will (afflict) your father after this day. It has come upon your father what will be experienced till the Day of Resurrection.

•It was narrated by Al Bukhari in Al Maghazi (Battles) 7/4462 and Ibn Majah in the book of funerals (1/1629). Its chain is good. Its narrators are the same as the Shaikhan (Al Bukhari and Muslim).

381).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: The person who loses two infants, then Allah in return will surely grant that person entrance into Jannah (paradise). A'isha (may Allah be pleased with her) said: And the one who has lost only one infant from among your Ummah (*nation)? He replied: The one that loses only one infant shall also be forgiven. A'isha (may Allah be pleased wit her) then inquired: What of those who have not lost any children from among your Ummah? He replied: I shall be an asset for him in the Hereafter, because the loss due to my death shall be felt more than one's family and children.

•It is a weak tradition. It was narrated by At Tirmidhi (3/1063) and said: this hadith is hasan gharib, we don't know it except from the way of Abd rabbub bin Bariq. A lot of (Ulamah) scholars, narrated from him. Imam Ahmad transmitted it is Al Musnad (3098) and Al khatib (in the history of Baghdad (12/208). The hadith is weak as the scholars of hadith stated. Also, it is dispensable by the hadith narrated by Al Bukhari in the book of funerals (1249/3)on the authority of Abi Sa'id (May Allah be pleased with him)who narrated that the women requested the Prophet (may the peace and blessings of Allah be upon him) :Please fix a day for us. So the Prophet preached to them and said: A woman whose three children die would be veiled from the (Hell) fire by them. Hearing that a woman asked: If two died? The Prophet (May peace and blessings of Allah be upon him) replied: Even two (would veil her from the Hell- fire).

Chapter 55

Chapter on the legacy of the Apostle of Allah (may peace and blessings of Allah be upon him).

382).. From Amr bin Al Haarith (may Allah be pleased with him), the brother of Juwayriyyah (may Allah be pleased with her), the wife of the Prophet (may peace and blessings of Allah be upon him) narrated: When Allah's Apostle (may peace and blessings of Allah be upon him) died, he did not leave anything but his arms (weapons) his male servant and some land which he gave as charity.

> *•It was narrated by Al Bukhari in the book of wills and testaments (5/2739) and in the book of Al Jihad (the Holy struggle) (2873) (2912), and in the book of Al Maghazi (battles) 4461, An Nisai (1/3597), Imam Ahmad in his Musnad (4/279) andIbn Sa'd in At Tabaqaat (2/216).*

383).. From Abu Hurairah (may Allah be pleased with her) who reports that Fatimah (may Allah be pleased with her) came to Abu Bakr (may Allah be pleased with him) and asked him:Who are heirs? He replied: my wife and children.Fatima (may Allah be pleased with her) asked: Then why did I not become an heir to my father's estate? Abu Bakr (may Allah be pleased with him) said: I heard the command of the Messenger of Allah, that we do not leave any heirs but being a guardian of the Waqf for those whom the Messenger of Allah had decreed a daily allowance, I will continue to grant it. And on whom the Messenger of Allah (may peace and blessings of Allah be upon him) used to spend, I will continue to spend.(1)

> *•This is a hadith hasan (a good tradition) narrated by At Tirmidhi in the book of As Sair (4/1608) and said: it is a hadith hasan gharib. It was also narrated by Imam*

Ahmad in his Musnad (1/10) and its isnad (chain) is da'if (weak) but it was narrated by Imam Ahmad on the authority of Abu Hurairah with a correct chain. (1/13).

384).. From Abul Bakhtari (Sa'eed bin Fayruz At-taa-ee) who reports that both Al -Abbass and Ali (may Allah be pleased with them) went to Umar bin Khattab (may Allah be pleased with him) (during his reign of Khilaafah). Each was saying to his companion that you are like that and like that. Umar (may Allah be pleased with him) said to Talhah, Zubair, Abdurrahmaan bin Awf, Sa'd bin Abi Waqqaas (may Allah be pleased with them), who were among the great sahaabah (the companions of the Prophet), that I make you a witness and ask you with an oath to Allah, did you not hear the Messenger of Allah (may peace and blessings of Allah be upon him) say: All the possessions of a Nabi (prophet) are sadaqah (charity), besides that which he uses to feed his family. We the ambiyaa (prophets) do not leave any heirs. This hadith has also a story (which is being shortened here).

•It is a sound tradition. It was narrated by Abu Dawud (3/2975) in the book of Al Kharaj (tribute) and its chain is sahih (correct). Its authorities are reliable.

385).. From A'isha (may Allah be pleased with her) who narrated: The Prophet (may peace and blessings of Allah be upon him) said: Our (Apostles) property is not to be inherited, and whatever we leave, is to be spent in charity.

•It was narrated by Al Bukhari in the book of the laws of inheritance (12/6727), Muslim in the book of Al Jihad (the Prophet) 3/51/1379, Abu Dawud in the book of Al Imarah (Rulership) 3/2977 and Imam Ahmad in his Musnad (6/145/262).

386).. From Abu Hurairah (may Allah be pleased with him) who narrated that the Apostle of Allah (may peace and blessings of Allah be upon him) said: My heirs will not inherit a Dinar or a Dirham i.e. Money, for whatever I leave excluding the adequate support of my employees should be given in charity.

•It was narrated by Al Bukhari in the book of wills and testaments, Muslim in the book of Al Jihad (the Holy struggle) 3/55/1382, Abu Dawud in the book of Al Imarah (rulership) 3/2974, Malik in Al Muwatta (2/28/993) and Imam Ahmad in his Musnad (2/242/367).

387).. From Malik bin Anas Aws bin Al Hadthaan who says: I attended the assembly of Umar (may Allah be pleased with him). At that time, Abdurrahmaan bin Awf (may Allah be pleased with him) and Sa'd bin Abi Waqqaas (may Allah be pleased with him) were also present. After a little while Abbass (may Allah be pleased with him) and Ali (may Allah be pleased with him) came to solve a disagreement. Umar said to them: I swear an oath by the One with whose command the skies and earth fuction, and I ask you: Do you know of the saying of the Messenger of Allah (may peace and blessings of Allah be upon him) that we, the ambiyya {prophets} do not make anybody our heirs. Whatever wealth we leave behind, is all left as sadaqah (charity). All those present replied: Verily this is true. (This hadith has a long story).

•It was narrated by Al Bukhari in the book of Al Jihad (the Holy struggle) 6/2904, and in the book of Al Maghazi (Battles) 4033 with its long story. It was also narrated by Muslim in the book of Al Jihad (3/49/1377/1379), Abu Dawud in the book of Al Imarah (rulership) 3/2963 and At Tirmidhi (4/1610) and it was said: it is hadith hasan

gharib of hadith of Malik bin Anas. Imam Ahmad transmitted it in al Musnad 1/25/48/162/164/179/191/333/425) and An Nisa'i in the book Al fai (spoils) (7/4/59).

388).. From A'isha (may Allah be pleased with her) who reported that Allah's Messenger (may peace and blessings of Allah be upon him) left (as inheritance) neither a dinar, nor a camel. The narrator of this hadith said: I am in doubt if she mentioned male or female slaves.

•It was narrated by Muslim in the book of wills (3/18/1256), Abu Dawud (3/3863) and Ibn Majah (2/2695)all in the book of wills. Ibn Majah added in the end of this hadith, Aisha's saying: Nor did he make a will for anything. Imam Ahmad transmitted it in Al Musnad (6/136) and Ibn Sa'd in At-Tabaqaat (2/316/317).

Chapter 56

Chapter on the seeing of the Messenger of Allah (may peace and blessings of Allah be upon him) in a dream.

389).. From Abdullah bin Masud (may Allah be pleased with him) who reports that the Messenger of Allah (may peace and blessings of Allah be upon him) said: Whosever sees me in a dream, has really seen me, as it is not possible for the Satan to impersonate me. (take over my form).

•It is a sound tradition. It was narrated by At Tirmidhi in the book of visions (4/2276) and said: it is hadith hasan sahih. Ibn Majah in the book of visions (2/3901) and Ad Darmi in the book of visions (2/2139). Also Imam Ahmad in his Musnad (1/440/450).

390).. From Abu Hurairah (may Allah be pleased with him) who reports that the Messenger of Allah (may peace and blessings of Allah be upon him) said: Whosever sees

me in a dream, has really seen me, as the Satan can not assume my image, nor imitate my person.

> *•It was narrated by Ibn Majah in the book of visions (2/3901/3902) on the authority of Abu Hurairah. Imam Ahmad transmitted it from Muhammad bin Sireen, from Abu Hurairah. Al Bukhari transmitted it (9/42), Muslim (11/1775) in the book of visions, Abu Dawud (4/5023) and Imam Ahmad (2/261/425/5/306) all from the way of Abu Salamaah bin Abdurrahmaan, from Abu Hurairah.*

391).. It is narrated from Ibn Malik Al Ashja'ee from his father who reported that the Prophet (may peace and blessings of Allah be upon him) said: Whosever sees me in a dream, has already seen me.

> *•It is a sound tradition. It was narrated by Imam Ahmad in his Musnad (6/394/472) from Ghalf bin Ghalifah, from Abi Malik Al Ashjaee, from his father. Its chain is correct (sahih) on the conditions stipulated by Muslim. And Ghalf bin Ghalifa's hadith have mixed with another in his old age, but for its correct evidence, the hadith is sahih.*

392).. Kulayb bin Shihaab Al Kufi says that Abu Hurairah (may Allah be pleased with him) narrated to me the saying of the Messenger of Allah (may peace and blessings of Allah be upon him), that: Whomsoever sees me in a dream has really seen me because the Satan can not impersonate me. Kulayb says: I mentioned this hadith to Ibn Abbass (may Allah be pleased with him) and also told him that I was blessed with seeing of the Messenger of Allah in a dream. At that moment I thought of Hasan bin Ali (may Allah be pleased with him) and I said to Ibn Abbass (may Allah be pleased with him) that I found the image in my

dream very similar to that of Hasan (may Allah be pleased with him). Ibn Abbass (may Allah be pleased with him) verified my statement that truly Hasan (may Allah be pleased with him) was very similar to the Messenger of Allah in appearance.

•It is a sound tradition. It was narrated by Imam Ahmad in his Musnad (2/232/342) and Al Hakim in Al Mustadraq (4/393) and said its chain is sahih. Imam AD Dhahabi agreed with him. Ibn Hajr has transmitted it in Fat'h Al Bari (2/400)) and said: its chain is good.

393).. From Yazeed Al Faarisi bin Hurmuz, who was a calligrapher of the Quran, once saw the Messenger of Allah (may peace and blessings of Allah be upon him) in his dream during the time of Ibn Abbass (may Allah be pleased with him) and he related his dream to Ibn Abbass. Ibn Abbass said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to say that the Shataan (Satan) cannot imitate him. That person who has seen him in a dream has really seen him. After mentioning this he asked: Can you describe this person whom you have seen in your dream? I replied: Yes, I can. I will describe to you a man whose body and height were of medium stature. He had a wheat-coloured complexion with a bit of whiteness in it. Eyes like those that had Khul (antimony) on them. A smiling, beautiful and round face. A compact beard which surrounded his face and spread on the fore portion of his chest. Awf ibn Abi Jamilah, a narrator of this hadith says: I do not remember what other features besides these, then he said: Ibn Abbass (may Allah be pleased with him) said: if you had seen him while

being awake, you would not have been able to describe him any further.

•Its chain is hasan (good). It was narrated by Imam Ahmad in his Musnad (1/361/362)from Yazeed Al faarisi .. its narrator, are the same as the sahih Al Bukhariexcept that Yazeed Al Faarisi's ahadith are accepted as Hafiz said. It was narrated by Ibn Majah (2/3905)with a weak chain, but it has correct evidence.

394).. From Abu Qataddah (May Allah be pleased with him) who narrated: the Prophet (may peace and blessings of Allah be upon him) said:Whoever sees me (in a dream) then he indeed has seen the truth.

•It is a sound tradition. It was narrated by Al Bukhari in the book of the interpretation of dreams(12/6996), Muslim in the book of dreams (4/2267)(1776), Ad Darmi in the book of dreams (2/2140) and Imam Ahmad in Al Musnad(5/306).

395).. From Anas (May Allah be pleased with him) who reports that the Messenger of Allah (may peace and blessings of Allah be upon him) said: Whoever has seen me in a dream, then no doubt, he has seen me, for Satan cannot imitate my shape. And the dreams of a believer is one of forty-six parts of prophethood.

•It was narrated by AL Bukhari in the book of the interpretation of dreams (12/6994), Muslim in his Sahih (4/1773/1775) and Abu Dawud (4/5018). Both of them in the book of dreams. Imam Ahmad transmitted it in his Musnad (5/316/319).

The end of the book

396).. From Abdullah bin Mubarak, who was a great Muhaddith (a scholar of hadith) said: If any one becomes a judge or arbitrator, then always follow that which has been narrated.

•Its chain is sahih (correct). Abdullah bin Mubarak bin Wadih was the Shaikh of Islam in his age; the scholar of his ime and was considered also the Amir of the pious (ubaad) worshippers of Allah. He was born in 108 (H). He acquired (ilm) (branches of science) at Twenty years of age and died in the month of Ramadan, 181 (H).

397).. From Ibn Seereen who says: The knowledge of hadith are included in the deen (religion). Therefore before acquiring knowledge, beware from whom knowledge is acquired.

•It was narrated by Muslim in the introduction (1/84). Ibn Seereen was also an Imam of his time and a famous Scientist. He acquired ilm (knowledge of religion) from many of the sahaabah (the companions of the Prophet) (May Allah be pleased with them), and he is regarded as the Imam in the art of interpreting dreams. His interpretations of dreams are hyjjah (Testimony).

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